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100

Ahâdith

ABOUT

Islamic Manners

Compiled by Research Division, Darussalam

١٠٠ حَدِيثٌ مِنْ الْأَحَادِيبِ الْإِسْلَامِيَّةِ

100 AHADITH

About Islamic Manner

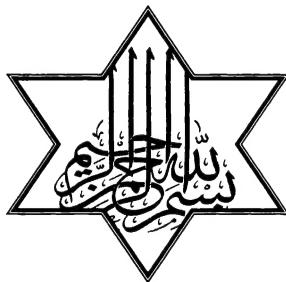
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Riyadh • Jeddah • Al-Khobar • Sbarjah
Lahore • London • Houston • New York



In the Name of Allâh The Most Beneficent, the Most Merciful

3rd Edition: November 2013

© Maktaba Dar-us-Salam, 2001

King Fahd National Library Catalog-in-Publication Data

Maktaba Dar-us-Salam

100 Ahadith about Islamic manners -Riyadh

80p, 14x21cm.

ISBN: 9960-717-72-0

1- Islam ~ General Principles

II-Title

243 dc.

4591/21

Legal Deposit no. 4591/21

ISBN: 9960-717-72-0

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The Messenger of Allâh ﷺ Says:

“Abdullâh bin Mas‘ud رضي الله عنه narrated that the Prophet ﷺ said, ‘May Allâh brighten the face of that person who heard anything from us then carried it accordingly to others. There are many persons who remember it better than those who conveyed it to them.’ ” (*At-Tirmidhi*)

Publishers Note

All the praises are due to Allâh, the Lord of the worlds, and may Allâh send prayers of blessings upon Prophet Muhammad, the chosen, the trustworthy, and upon his family and all of his companions.

‘100 Ahâdîth about Islâmic Manners’ is a part of our new package for Muslims. There are two main sources of the *Sharî'ah* - the Qur'ân and the *Hadîth*. The traditions of the Prophet ﷺ inform us about the practical aspects of Divine commandments for human life and provide explanations and demonstrations of the basic principles. Due to the importance of this second source, we are presenting this collection.

We try to present our publications based on authentic research material in accordance with the Qur'ân and Sunnah, along with simplicity and freedom from every type of vague conception, weak authority, and false ideas. You will find the same spirit and tradition of good research, professional editing and excellent printing standard in this work.

This collection of *Ahâdîth* relates to the important aspects of daily life so that the readers may benefit from it for their success in this life as well as in hereafter.

May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolution in this regard. *Amîn!*

Abdul Malik Mujahid

General Manager

The Importance of Ahâdîth

There are two main sources of the religion of Islâm: the Qur'ân and the Traditions of the Prophet Muhammad ﷺ (*Ahâdîth* and *Sunnah*). The Qur'ân was revealed to the Messenger of Allâh ﷺ during the period of 611CE to 632CE for all of mankind, and he ﷺ conveyed the Word of Allâh as it is to his Ummah (nation or followers). In this Divine Message there is a complete way of life. It means that the Allâh has directly revealed the correct way of life for all of mankind. This (the Qur'ân) is the main source of success in this world and the hereafter.

The other source of guidance is called *Hadîth* or *Sunnah* of the Prophet ﷺ. It means the sayings, deeds and approvals accurately narrated from the Prophet ﷺ. There is a ruling from Allâh concerning the traditions of His Messenger ﷺ:

“Nor does he speak from (his own) desire. It is only a Revelation revealed.” (53:3,4)

And He said:

“Oh you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ)....” (47:33)

He also said:

“He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh...” (4:80)

And in the same sense Allâh said about His Messenger ﷺ:

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow ...” (33:21)

And the Messenger of Allâh ﷺ said:

“Every new thing in Islâm is *Bid'ah* (any innovated practice in religion) and every *Bid'ah* is misguidance.”

He ﷺ also said: "Whoever obeys me will enter Paradise."

According to these traditions, every Muslim should read the *Ahâdîth* and follow the good example of the Messenger of Allâh ﷺ. If we made the aim to follow his guidance in our daily routine work, we can live a good and successful life in this world and the hereafter.

There is a good example in the Prophet's *Sunnah*. He practiced it in his lifetime and his Companions also practiced it. Likewise, it is possible to follow it in every age. So it is necessary for all the Muslims to act upon these traditions.

We should learn these *Ahâdîth* and the *Sunnah* to implement in our daily and nighty routine.

Prophet Muhammad ﷺ usually delivered a Khutbah about the different manners and the lifestyle. These sayings of the Prophet ﷺ were collected by his Companions. Many of them learned them by heart and some of them wrote them down. However, the written *Ahâdîth* were not in great number. After the Prophet Muhammad ﷺ, the Companions collected the *Ahâdîth* and wrote them as correctly as possible. In the second and third generation of the Muslims, this work was done as much as possible but most of them were learned by heart. After them there were Imâms (great scholars) who collected the *Ahâdîth* and wrote them with classifications based on the level of authenticity of the *Ahâdîth*. They developed the Science of *Hadîth*, and by analysing the various methods, sources and personalities who were involved in the collections of the *Ahâdîth*, they developed ways to judge the correctness and the authenticity of the *Ahâdîth*. The purpose of this was to eliminate any false information or narration and sift these narrations from the correct ones. According to the strength of the authenticity, the *Ahâdîth* were classified differently. Some of the most important kinds of *Ahâdîth* are classified as follows:

Dha'if (weak): An inaccurate narration which does not meet the qualifications of being either *Sahîh* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islâmic opinion.

Gharīb (unfamiliar or rare): A Hadīth or version reported by one reliable or unreliable narrator which was not reported by others. The Hadīth may be *Gharīb* in the text of its wording, in some of its wording (such as additional words), or in its chain of narrators. A *Gharīb Hadīth* can be *Sahīh* (sound) or *Dha'if* (weak).

Hasan (good or fair): A *Musnad Hadīth* narrated by a reliable chain, but not reaching the grade of *Sahīh* (sound) *Hadīth*.

Majhūl (unknown): If there is an unknown person in the chain of narrators of a Hadīth.

Maqtū' (disconnected): (i) A *Hadīth* ending at a *Tābi'i* by both action and words. (ii) A *Hadīth* with an incomplete chain of narrators. (iii) A *Hadīth* in which a *Sahābi* describes about something by saying, 'we used to do...'

Marfū' (traceable): A *Hadīth* referred to the Prophet ﷺ, be it a saying or an action, whether *Muttasil* (connected) or *Munqati'* (disconnected).

Mawqūf (untraceable): A *Hadīth* from a *Sahābi* (Companion of the Prophet ﷺ). It is a description, report or information given by a *Sahābi* that he does not attribute to the Prophet ﷺ. A *Mawqūf* narration is also called an *Athar*.

Munqati' (disconnected): A *Hadīth* with an incomplete chain of narrators or containing in its chain an unknown reporter.

Mursal (disferred): A *Hadīth* with the chain of narrators ending at a *Tābi'i* who quotes directly from the Prophet ﷺ without referring to the Companion from whom he heard it.

Muttasil (connected) or **Mawsul**: A *Hadīth* with a complete chain of narrators until it reaches its source. It can either be *Marfū'* (traceable) referring to the Prophet ﷺ, or *Mawquf* (untraceable) ending at a *Sahābi*.

Sahīh (sound): A *Musnad Hadīth* with an unbroken chain of narrators; one narrated from all reliable reporters with good memory back to the source without being *Shāth* (strange and defective) or *Mu'allal* (faulty).

Preordainment of Allâh

1. Ibn Abbâs رضي الله عنهم رضي الله عنهم said: One day, I was riding behind the Prophet ﷺ when he said, “O boy! I will teach you some words. Be mindful of Allâh (Commandments of Allâh), He will preserve you. Be mindful of Allâh, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allâh Alone for help. And know that if all the people gather to benefit you, they will not be able to benefit you except that which Allâh had preordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allâh had pre-destined against you. The pens have been lifted and the ink of the pages has dried up.” [At-Tirmidhi]

Another narration states: The Messenger of Allâh ﷺ said, “Safeguard (the Commandments of) Allâh, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Know that whatever you miss, was not destined to befall you; and what befalls you, was never going to miss you. Know that the Help (of Allâh) is obtained with patience, happiness

١ - عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ، يَوْمًا فَقَالَ: «يَا عَلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجِدُهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنْ بِاللَّهِ، وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوْ اجْتَمَعْتُ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحْفُ» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسْنٌ صَحِيحٌ.

وَفِي رِوَايَةِ غَيْرِ التَّرمِذِيِّ: «احْفَظِ اللَّهَ تَجِدُهُ أَمَامَكَ، تَعْرَفُ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرُفُكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّابِرِ، وَأَنَّ الْفَرَاجَ مَعَ

comes after distress, and hardship is followed by ease.”

الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

Commentary:

1. No one has the power to change the Decision of Allâh.
2. Whatever trouble one suffers in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allâh's help in supernatural things because it amounts to ascribing partnership with Allâh. If a person is mindful of the Rights of Allâh, then Allâh in return takes care of his needs and helps him.

The Right of Allâh upon His Slaves

2. Narrated Mu‘âdh bin Jabal رضي الله عنهما عن النبي ﷺ said, “O Mu‘âdh! Do you know what Allâh's Right upon His slaves is?” I said, “Allâh and His Messenger know better.” The Prophet ﷺ said, “That they worship Him (Allâh) Alone and do not associate any partner in worship with Him (Allâh). Do you know what their right upon Him is?” I replied, “Allâh and His Messenger know better.” The Prophet ﷺ said, “That He will not punish them (if they did so).” [Al-Bukhâri]

٢ - عَنْ مُعاذِ بْنِ جَبَلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا مُعاذًا، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذَّبُهُمْ». .

The Rights of a Muslim

3. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Every Muslim has five rights over another Muslim (i.e., he has to perform five duties regarding another Muslim): to return the greetings, to visit the sick, to accompany funeral

٣ - عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رُدُّ السَّلَامَ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيسُ

الْعَاطِسٍ» متفقٌ عليه.

processions, to accept an invitation, and to respond to the sneezer [i.e., to say: ‘*Yarhamuk-Allâh* (may Allâh bestow His Mercy on you)’ when the sneezer praises Allâh].” [*Al-Bukhârî* and *Muslim*]

Commentary: The bond of fraternity among the Muslims has been further strengthened by the list in this *Hadîth* about the rights of Muslims on one another.

Obedience of the Prophet Muhammad ﷺ

4. Narrated Ibn ‘Umar رضي الله عنهما: Whenever we took an oath of allegiance to the Messenger of Allâh ﷺ to hear and obey, he ﷺ would say to us, “As much as you are able.”

[*Al-Bukhârî* and *Muslim*]

٤ - عن ابن عمر رضي الله عنهما قال: كُنّا إذا بآتينا رسول الله ﷺ على السمع والطاعة يقول لَنَا: «فيما استطعتم» متفق عليه.

Commentary: Obedience to a Muslim ruler calls for two conditions: First, his command must not transgress the sacred law of the religion; second, it should not go beyond people’s limitations. In case, he fails to meet these two prerequisites, his obedience will also become non-obligatory. This *Hadîth* conveys a warning to rulers that they must not put people to hardships unbearable to them.

5. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Everyone of my *Ummah* will enter *Jannah* except those who refuse.” He was asked: “Who will refuse?” He ﷺ said, “Whoever obeys me shall enter *Jannah*, and whosoever disobeys me refuses to (enter *Jannah*).”

[*Al-Bukhârî*]

٥ - عن أبي هريرة رضي الله عنه أنَّ رسول الله ﷺ قال: «كُلُّ أُمَّةٍ يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى». قيلَ: وَمَنْ يَأْبَى يَا رَسُولَ اللهِ؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدَ أَبَى». رواه البخاري.

Commentary: The word *Ummah* here means the community which accepted the invitation of the Prophet ﷺ, that is to say, the people who on his call embraced Islâm. All of this community who follow him faithfully will go to *Jannah*.

6. Narrated Ibn 'Abbâs رضي الله عنهما When the Prophet ﷺ sent Mu'âdh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you invite them be to testify to the *Tauhîd* of Allâh [i.e., *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. If they accept that, tell them that Allâh has enjoined on them five compulsory congregational *Salât* (prayers) to be offered in one day and one night (24 hours). And if they offer their *Salât* (prayer), tell them that Allâh has enjoined on them *Zakât* of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them *Zakât*, but avoid the best property of the people." [Al-Bukhâri]

٦ - عن ابن عباس يقول: لَمَّا بَعَثَ النَّبِيُّ ﷺ مُعاذًا إِلَى نَحْوِ أَهْلِ الْيَمَنِ قَالَ لَهُ: «إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ مِّنْ أَهْلِ الْكِتَابِ، فَلَيْكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُؤَحِّدُوا اللَّهَ تَعَالَى. فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا صَلَوَا فَأَخْبِرْهُمْ أَنَّ اللَّهَ أَفْرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ عَنِيهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ. فَإِذَا أَفْرَوُا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ».

Significance of Intention

7. 'Umar bin Al-Khattâb رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Deeds are considered by intentions, and a person will be rewarded according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration would be for Allâh and His Messenger; and whoever

٧ - وَعَنْ أَبِيهِ الْمُؤْمِنِيْنَ أَبِيهِ حَفْصِيْنَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالَ بِالنِّيَاتِ، وَإِنَّمَا لُكْلُ امْرِيَّهُ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،

emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” [Al-Bukhârî and Muslim]

وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ
إِمْرَأَةٌ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَا جَرَّ
إِلَيْهِ» مُتَقَوْلَى عَلَى صِحَّتِهِ.

Commentary: According to some *Ahadîth*, the reason for this *Hadîth* is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he would have to emigrate to Al-Madinah to marry her. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as *Muhâjir Umm Qais*. On the basis of this *Hadîth*, ‘Ulamâ’ are of the unanimous opinion that the real basis of one’s actions is *Niyah* (intention) and everyone will be requited according to his *Niyah*. It is true that *Niyah* is founded in one’s heart, that is to say, one has first to make up one’s mind for what he intends to do and he should not express it verbally. In fact, the latter is a *Bid’ah* (innovation in religion) because no proof of it is found in the *Sharî’ah*.

The point which becomes evident from this *Hadîth* is that *Ikhlâs* (sincerity) is a must for every action. In other words, in every righteous deed, one should seek only the Pleasure of Allâh; otherwise, it will not be accepted by Allâh.

The Effects of Strong Faith

8. Suhaib رضي الله عنه reported that the Messenger of Allâh ﷺ said, “There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king: ‘I have grown old, so send me a young boy so that I may teach him magic.’ The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and he liked his speech. It became his habit that on his way to the magician, he would meet

٨ - وَعَنْ صُهَيْبٍ رضي الله عنه أَنَّ
رسول الله ﷺ قَالَ: «كَانَ مَلِكٌ فِي مَنْ
كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا
كَبَرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَرِبْتُ
فَابْعَثْتَ إِلَيَّ غُلَامًا أُعَلَّمُهُ السُّحْرَ؛
فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلَّمُهُ، وَكَانَ فِي
طَرِيقِهِ إِذَا سَلَكَ رَاهِبًا، فَقَعَدَ إِلَيْهِ
وَسَمِعَ كَلَامَهُ فَأَغْبَجَهُ، وَكَانَ إِذَا أَتَى
السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا

the monk and sit with him and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: My family detained me. And when you fear your family, say: The magician detained me.' So while he was in this state it so happened that a huge beast came and it blocked the way of the people. The young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allâh, if the way of the monk is dearer to You than the way of the magician, kill this animal so that the people may pass.' He threw that stone at it and killed it and the people were able to pass. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illness. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allâh the Exalted Alone Who cures; and if you

أَتَى السَّاحِرَ ضَرَبَهُ، فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا حَشِيتِ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا حَشِيتِ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذَا أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِي النَّاسُ، فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ، فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْنَ بُنِيَ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سُتُّبَلَى، فَإِنْ ابْتَلِتَ فَلَا تَنْدُلْ عَلَيَّ؛ وَكَانَ الْعَلَامُ يُبَرِّءُ الْأَكْمَةَ وَالْأَبْرَصَ، وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ. فَسَمِعَ جَلِيلُنَّ الْمُلْكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفِيَّتِي، فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللَّهِ تَعَالَى دَعْوَتْ اللَّهَ فَشَفَاكَ، فَأَمَنَ بِاللَّهِ تَعَالَى فَشَفَاهُ

affirm faith in Allâh, I shall also supplicate to Allâh to cure you.' This courtier affirmed his faith in Allâh and Allâh cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Lord.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Lord and your Lord is Allâh.' So the king seized him and kept torturing him until he revealed the young boy. The young boy was thus brought and the king said to him, 'O boy, has your magic become so proficient that you cure the blind and the lepers and you do such and such?' Thereupon he said, 'I do not cure anyone; it is Allâh Alone Who cures,' and the king took hold of him and began to torture him until he revealed the monk. The monk was brought and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts until he fell down split in half. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He too refused, and the saw was placed in the middle of his head and he was sawn into two parts until he fell down split in half. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He

الله تعالى، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ
 كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ:
 مَنْ رَدَ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي،
 قَالَ: أَوْ لَكَ رَبٌّ غَيْرِي؟! قَالَ:
 رَبِّي وَرَبِّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَزُلْ
 يُعَذَّبُهُ حَتَّى دَلَّ عَلَى الْعَلَامِ، فَجَيَءَ
 بِالْعَلَامِ فَقَالَ لَهُ الْمَلِكُ: أَيْ بْنَيَ قَدْ
 بَلَغَ مِنْ سِحْرِكَ مَا تُبَرِّئُ الْأَكْمَةَ
 وَالْأَبْرَصَ وَتَفَعَّلُ وَتَقْعُلُ؟! فَقَالَ:
 إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ
 تَعَالَى، فَأَخَذَهُ فَلَمْ يَزُلْ يُعَذَّبُهُ حَتَّى
 دَلَّ عَلَى الرَّاهِبِ، فَجَيَءَ بِالرَّاهِبِ
 فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى،
 فَدَعَا بِالْمِنْشَارِ فَوُضِعَ الْمِنْشَارُ فِي
 مَفْرِقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شِقَاهُ،
 ثُمَّ جَيَءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ:
 ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوُضِعَ
 الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ
 حَتَّى وَقَعَ شِقَاهُ، ثُمَّ جَيَءَ بِالْعَلَامِ
 فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى،
 فَدَعَاهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ:
 اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا
 فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ
 ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا

refused. The king then handed him over to a group of his courtiers, and said to them: ‘Take him to such and such mountain; make him climb up that mountain and when you reach its peak, ask him to renounce his Faith. If he refuses to do so, push him off to his death.’ So they took him and made him climb up the mountain and he said: ‘O Allâh, save me from them in any way You like,’ and the mountain began to shake and they all fell down (dead) and the young boy came walking to the king. The king said to him, ‘What happened to your companions?’ He said, ‘Allâh has saved me from them.’ He again handed him to some of his courtiers and said: ‘Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).’ So they took him and he said: ‘O Allâh, save me from them in any way You like.’ The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, ‘What happened to your companions?’ He said, ‘Allâh has saved me from them.’ Then he said to the king: ‘You cannot kill me until you do what I command you to do.’ The king asked, ‘What is that?’ He said, ‘Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my

فَاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعَدُوا بِهِ
الجَبَلَ فَقَالَ: اللَّهُمَّ اكْتُنِيهِمْ بِمَا
 شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلَ فَسَقَطُوا،
 وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ
 الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ:
 كَفَانِيهِمُ اللَّهُ تَعَالَى، فَدَفَعَهُ إِلَى نَفَرٍ
 مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ
 فَاحْمِلُوهُ فِي قُرْقُورٍ وَتَوَسَطُوا بِهِ
 الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا
 فَاقْذِفُوهُ، فَذَهَبُوا بِهِ فَقَالَ: اللَّهُمَّ
 اكْفِنِيهِمْ بِمَا شِئْتَ، فَانْكَفَاثٌ بِهِمُ
 السَّفِينَةُ فَعَرَفُوا، وَجَاءَ يَمْشِي إِلَى
 الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ
 أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ
 تَعَالَى. فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ
 بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ.
 قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ
 فِي صَعِيدٍ وَاحِدٍ، وَتَصْلِبُنِي عَلَى
 جِذْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِتَانِي،
 ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ
 قُلْ: بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ ثُمَّ ازْرِمْ،
 فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَاتَنِي. فَجَمَعَ
 النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ
 عَلَى جِذْعٍ، ثُمَّ أَخْذَ سَهْمًا مِنْ

quiver and place the arrow in the bow and say: With the Name of Allâh, the Lord of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed it in the bow and said, 'With the Name of Allâh, the Lord of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him, and died. The people then said: 'We believe in the Lord of this young boy.' The king was told: 'Do you see what you were afraid of, by Allâh it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path.'"

[Muslim]

Commentary:

1. The most important lesson of this *Hadîth* is that whatever difficulties one has to face on the path of Islâm, he should endure it with patience and determination; and if the interest of Islâm requires, one should sacrifice his life for it.
2. The wonders displayed by righteous people are true. When Allâh's Will and Wisdom dictates, He manifests these wonders through His slaves.
3. It is a proof of the truth of the Qur'ân that it has retold the great historical event of

كَيْنَاتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِيرِ
الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللَّهِ رَبِّ
الْغُلَامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي
صُدْغِهِ، فَوَضَعَ يَدُهُ فِي صُدْغِهِ
فَمَاتَ. فَقَالَ النَّاسُ: أَمَّا بِرَبِّ
الْغُلَامِ، فَأَتَيْتِ الْمَلِكَ فَقِيلَ لَهُ:
أَرَأَيْتَ مَا كُنْتَ تَحْذِرُ قَدْ وَاللَّهُ نَزَّلَ
إِلَكَ حَذْرُكَ. قَدْ آمَنَ النَّاسُ. فَأَمَرَ
بِالْأَخْدُودِ بِأَفْوَاهِ السَّكَكِ فَخَدَثَ
وَأُضْرِمَ فِيهَا النَّيْرَانُ وَقَالَ: مَنْ لَمْ
يَرْجِعْ عَنْ دِينِهِ فَأَفْحِمُوهُ فِيهَا أَوْ قِيلَ
لَهُ: افْتَحْمِ، فَفَعَلُوا حَتَّى جَاءَتِ
امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَنَقَاعَسَتْ
أَنْ تَقْعَدْ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا
أُمَّاهُ! اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ» رواه
مسلم.

Ashâb-ul-Ukhudud (the people of the dith) which, buried in the dust of ages, had long been forgotten.

4. It is not possible to explain and interpret the Qur'ân without the help of *Ahadîth*. The event of *Ashâb-ul-Ukhudud* mentioned in the Qur'ân is an instance in point. It is the *Hadîth* that has brought into light the details of the event and clarified its ambiguity.

5. Such incidents are a source of strength for the Faith of true believers.

The Levels of Deen (Religion)

9. 'Umar bin Al-Khattâb رضي الله عنه said: Once we were sitting in the company of the Messenger of Allâh ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ placing his knees against the knees of the Prophet ﷺ and placing both of his palms on his two thighs and said, "O Muhammad! Tell me about Islâm." He ﷺ replied, "Islâm is to testify that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh; that you observe *Salât* (prayers), pay *Zakât* (obligatory charity), observe *Saum* (fasting) of Ramadân and perform *Hajj* (pilgrimage) of the House, provided you have resources of making the journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of

٩ - عَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ، يَعْلَمُهُ، ذَاتٌ يَوْمٌ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بِيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثْرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَ أَحَدٍ، حَتَّى جَلَسَ إِلَى النَّبِيِّ، يَعْلَمُهُ، فَأَسْنَدَ رُكْبَتِيهِ إِلَى رُكْبَتِيهِ، وَوَضَعَ كَفَيهِ عَلَى فَخِذَيْهِ وَقَالَ: يَا مُحَمَّدًا! أَخْبِرْنِي عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ يَعْلَمُهُ: الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقْيِيمَ الصَّلَاةِ، وَتُؤْتِيَ الزَّكَاةِ، وَتَصُومَ رَمَضَانَ، وَتَحْجُجَ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ:

the answers. He then enquired: "Tell me about *Iman*." He ﷺ said. "It is to believe in Allâh, and His Books, and His Messengers and the Last Day and that you believe in the Divine Decree, its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about *Ihsân*." He ﷺ said, "It is to worship Allâh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He ﷺ replied, "I have no more knowledge thereof than you." He said, "Inform me about its signs." He ﷺ said, "That the servant girl gives birth to her own mistress, and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of tall buildings." Then he departed. So I stayed there for a while until he ﷺ said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "He was Jibrîl (Gabriel); he has come to you all to teach you your religion." [Muslim]

أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَاليَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبَرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ؛ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبَرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنِ السَّائِلِ. قَالَ: فَأَخْبَرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأَمَةَ رَبْنَهَا، وَأَنْ تَرَى الْحُفَّةَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَوَّلُونَ فِي الْبَيْانِ. ثُمَّ انْطَلَقَ، فَلَبِثَ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟ قَلَّتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلٌ أَنَا كُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ". رواه مسلم.

Commentary: This *Hadîth* is known as *Hadîth Jibrîl*. It mentions the basics of Islâm the details of which are known to every Muslim. *Al-Qadr* (Divine Decree) means that Allâh already knows and had recorded everything that will happen until the Day of Resurrection. Now whatever happens is in accordance with that knowledge and writing. What is meant by its good and bad consequences can be illustrated by saying that tranquillity, prosperity and abundance of crops come in the category of good consequences. Famine, calamities and troubles, etc., fall in the list as evil

consequences. But we regard them as good or bad according to our own understanding; otherwise, every action of Allâh has some wisdom and expedience which are known to Him Alone.

Branches of *Imān*

10. Abû Hurairah: رضي الله عنه said: The Prophet ﷺ said, “*Imān* has some sixty or seventy branches, the best of which is the declaration that: ‘None has the right to be worshipped but Allâh’; and the least of which is the removal of harmful object from the road, and modesty is a branch of *Imān*.” [Al-Bukhârî and Muslim]

Commentary:

1. This *Hadîth* tells us that from the standpoint of practice, Faith has several stages. It also tells that Faith and practice are inseparable.
2. It also makes evident the importance and excellence of shyness because it induces a person to good deeds and deters him from evils.

The Signs of *Imān*

11. Anas bin Mâlik: رضي الله عنه reported: The Prophet ﷺ said, “There are three qualities that whoever has them, will taste the sweetness of *Imān*: To love Allâh and His Messenger ﷺ more than anyone else; to love a person only for (the sake of) Allâh; and to abhor returning to disbelief after Allâh has saved him from it as he would abhor being thrown into the fire (of Hell).” [Al-Bukhârî and Muslim]

١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضُعْفٍ وَسَبْعُونَ، أَوْ بِضُعْفٍ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلٌ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةً الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ» مَتَقْرَبٌ عَلَيْهِ.

١١ - وَعَنْ أَبِي رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَوةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِواهُمَا، وَأَنْ يُحِبَّ الْمُرْءَةَ لَا يُحِبُّهُ إِلَّا اللَّهُ، وَأَنْ يُكْرِهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يُكْرِهُ أَنْ يُقْذَفَ فِي التَّارِ مَتَقْرَبٌ عَلَيْهِ.

Commentary:

1. In this *Hadîth*, the love of Allâh signifies the sweetness of *Imân*.
2. The love of Allâh and His Prophet ﷺ is the cornerstone of the Faith. When it is said that this love should exceed one's love for everything else in the universe, it means that what is enjoined by Allâh and His Prophet ﷺ must be given preference over everything else, whether it is love for the wife, children, worldly interests, desires or whims. When there is a clash between the two, the former should be given preference over the latter.

Brotherly Love and *Imân*

12. Anas رضي الله عنه reported: The Prophet ﷺ said, "No one of you becomes a true believer until he likes for his brother what he likes for himself." [Al-Bukhârî and Muslim]

١٢ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِيِّنِ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» متفق عليه.

Commentary: We learn from this *Hadîth* about the importance and virtue of mutual love among the Muslims. If we act upon the injunctions mentioned in this *Hadîth*, the Muslim societies will be immediately purged of the evils like exploitation, bribery, dishonesty, falsehood, cheating, forgery, etc., which are rampant in them at present. Islâm has taught golden principles to its followers who have unfortunately neglected them and in consequence are leading a life of utter disgrace and moral turpitude. May Allâh guide them to the Straight Path.

Love for the Sake of Allâh

13. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man set out to visit his brother (in Faith) in another town and Allâh sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this

١٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِيِّنِ قَالَ: «أَنَّ رَجُلًا زَارَ أَخَا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ

town.” The angel said, “Have you done any favour to him that you intend to collect (i.e., a loan)?” He said, “No, I have no desire except to visit him because I love him for the sake of Allâh, the Exalted.” Thereupon the angel said, “I am a messenger to you from Allâh (to inform you) that Allâh loves you as you love him (for His sake).” [Muslim]

مَنْ نِعْمَةٌ تَرْبُّهَا عَلَيْهِ؟ قَالَ: لَا، غَيْرَ
أَنِّي أَحْبَبْتُهُ فِي اللَّهِ تَعَالَى، قَالَ:
فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ
أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* points out the following:

1. The great merit of visiting Muslims for Allâh’s sake.
2. The bond of brotherhood in Islam is much stronger than the bonds of blood relationship and worldly interests and, therefore, comes before them in preference.
3. Whoever loves someone for Allâh’s sake, Allâh will love him in a manner that suits His Majesty.

The Recognition of the Graces of Allâh

14. Abû Hurairah رضي الله عنه said that he heard the Prophet ﷺ saying: “There were three men among the Banu Isrâ’îl, one leper, one bald and one blind. Allâh wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: ‘A good colour, a good skin and to be rid of what makes me loathsome to people.’ He (the angel) rubbed him and his loathsome vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishâq (one

١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ ثَلَاثَةَ مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ، وَأَفْرَعَ، وَأَعْمَى، أَرَادَ اللَّهُ أَنْ يَتَبَلَّهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسْنٌ، وَجَلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِي الَّذِي قَدْ فَلَدَرَنِي النَّاسُ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ فَذَرَهُ وَأَعْطَيَ لَوْنًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبْلُ - أَوْ قَالَ الْبَقَرُ - شَكَ الرَّاوِي - فَأَعْطَيَ نَاقَةً

of the subnarrators of the *Hadîth*) was uncertain, whether he said: ‘Camels,’ or: ‘Cattle’]. He was given a pregnant she-camel and the angel invoked Allâh’s Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: ‘Good hair and to be rid of what makes me loathsome to people.’ The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow and the angel invoked Allâh’s Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: ‘I wish that Allâh restore my sight to me so that I may see people.’ Thereupon the angel ran his hand over him and Allâh restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one a valley full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: ‘I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allâh and then on you,

عُشَرَاءَ، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا .
 فَأَتَى الْأَفْرَعَ فَقَالَ: أَيُّ شَيْءٍ
 أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرُ حَسَنٌ،
 وَيَذْهَبُ عَنِي هَذَا الَّذِي قَدِرَنِي
 النَّاسُ، فَمَسَحَهُ فَذَهَبَ عَنْهُ وَأُغْطِي
 شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ
 أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، فَأُغْطِي
 بَقَرَةً حَامِلًا، وَقَالَ: بَارَكَ اللَّهُ لَكَ
 فِيهَا .
 فَأَتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ
 أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرَدَ اللَّهُ إِلَيَّ
 بَصَرِي فَأُبَصِّرَ النَّاسَ، فَمَسَحَهُ فَرَدَ اللَّهُ
 إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ
 إِلَيْكَ؟ قَالَ: الْغَنْمُ، فَأُغْطِي شَاهَةً
 وَالِدًا. فَأَنْتَجَ هَذَا وَوَلَّهُ هَذَا، فَكَانَ
 لَهُداً وَادِي مِنَ الْإِبِلِ، وَلَهُدَاً وَادِي مِنَ
 الْبَقَرِ، وَلَهُدَاً وَادِي مِنَ الْغَنْمِ .
 ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ
 وَهِيَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدِ
 انْقَطَعَتِ بِي الْجِبَالُ فِي سَفَرِي، فَلَا
 بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ،
 أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللُّؤْنَ
 الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ،
 بَعِيرًا أَبْلَغُ بِهِ فِي سَفَرِي، فَقَالَ:

so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination.' He replied: 'I have many dues to pay.' The angel then said: 'I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allâh gave property?' He replied: 'I inherited this property through generations.' The angel said: 'If you are telling a lie, may Allâh return you to your former condition.' The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: 'If you are telling a lie, may Allâh return you to your former condition.' The angel then went to the one who had been blind and said: 'I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allâh and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey.' He replied: 'Yes, I was blind and Allâh restored my eyesight, so take what you wish and leave what you wish. I swear by Allâh that I shall not dispute with you today concerning anything you take for Allâh's sake.' The angel said: 'Keep your property. You have all simply been put to a test, and Allâh is

الْحُقْوَقُ كَثِيرَةٌ. فَقَالَ: كَأَنِي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدِرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَبِيرًا عَنْ كَبِيرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَبَرْكَ اللَّهُ إِلَى مَا كُنْتَ.

وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهُنَا، وَرَدَ عَلَيْهِ مِثْلَ مَا رَدَ هُنَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَبَرْكَ اللَّهُ إِلَى مَا كُنْتَ. وَأَتَى الْأَغْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ انْقَطَعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمُ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَ عَلَيْكَ بَصَرَكَ شَاءَ أَتَبَلَّغُ بِهَا فِي سَفَرِي؟ فَقَالَ: قَدْ كُنْتَ أَعْمَى فَرَدَ اللَّهُ إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ، فَوَاللَّهِ مَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتُهُ لِلَّهِ عَزَّ وَجَلَّ. فَقَالَ: أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتُلِيهِمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبِيكَ» متفقٌ عَلَيْهِ.

pleased with you and displeased with both of your companions'." [Al-Bukhârî and Muslim]

Commentary: This *Hadîth* tells us that abundance of property and wealth is also a trial. He alone succeeds in this trial who in the midst of his riches does not forget about Allâh's Status and his own status. Rather than becoming proud of his wealth, he takes pleasure in spending it in fulfilling the needs of people and expresses gratitude to Him in practical terms. Those who take an opposite course are regarded unsuccessful because on account of their wrong attitude, they tend to falsehood, pride and miserliness which cause the displeasure of Allâh.

Blessings which are often neglected

15. Ibn Abbâs رضي الله عنهما reported: عن ابن عباس رضي الله عنهما قال: قات رسول الله ﷺ: «نعمتان مغبون فيهما كثير من الناس: الصحة، والفراغ» رواه البخاري.
The Messenger of Allâh ﷺ said, "There are two blessings in which many people incur loss. (These are) health and free time (for doing good)." [Al-Bukhârî]

Commentary:

1. *Al-Ghabn* in Arabic means loss. What it really signifies is to sell something of one's own on less than its due price, or to buy something on its double or triple price. In both cases one is a loser. When a person comes to know about such a loss, he repents and feels sorry for it. This loss coupled with regret is called *Al-Ghabn*. In this *Hadîth*, man has been compared with a trader, and the health and leisure enjoyed by him to merchandise. One who uses his merchandise with care, gains profit while he who wastes it, using it carelessly, will be a loser on the Day of Resurrection.

2. The majority of people do not take proper care of both these things, with the result being that one wastes the time in useless activities and spends the physical strength and energy in the disobedience of Allâh. One will have to face severe consequences for this on the Day of Resurrection when he will be brought to account for everything.

The Believer is always Grateful

16. Abû Yahya Suhaib bin Sinâن رضي الله عنه reported that the Messenger of الله عنه قال: قال رسول الله رضي الله عنه أبى يحيى صهيب بن سنان وعنه
وَعَنْ أَبِي يَحْيَى صُهَيْبِ بْنِ سَنَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

Allâh ﷺ said, “How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity befalls him, he expresses gratitude to Allâh and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him.” [Muslim]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ حَيْرٌ، وَلَئِنْ دَلِكَ لَأَحِدٌ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ فَكَانَ حَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ حَيْرًا لَهُ» رواه مسلم.

Commentary: A Muslim is required to behave in poverty and prosperity, affluence and hardship, in the manner stated in this *Hadîth*. It means that to forget Allâh in prosperity, rather than being thankful to Him for His Favour is defiance of His Orders. Similarly, it is unbecoming of a Muslim that in troubles and turmoil, rather than being patient, he tends to weep and cry, complaining and grieving against the Will of Allâh.

Practical Gratefulness

17. ‘Âishah رضي الله عنها said: The Prophet ﷺ would stand (in prayer) at night so long that the skin of his feet would crack. I asked him, “Why do you do this of Messenger of Allâh, while your past and future sins have been forgiven?” He said, “Should I not be a grateful slave of Allâh?”

[*Al-Bukhârî* and *Muslim*]

Commentary:

1. All the Prophets were free from such major sins. However, some religious scholars justify some of their minor sins with plausible reasons but the majority of them maintain that they are free from all sins because of their innocence. In this situation, it does not make any sense to speak of their sins. But the fact of the matter is quite different. Anything short of excellence done by them is counted as a sin.
2. The more one is rewarded by Allâh, the greater the extent of one’s gratitude to Allâh for His Benevolence should be. The best form of doing so is that one should not only be highly obedient and dutiful in the performance of the obligations but also add maximum voluntary prayers to them.

۱۷ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ الْبَيْهِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَنْقَطِرَ قَدَمَاهُ، فَقَلَّتْ لَهُ: لِمَ تَضَعُنَّ هَذَا يَا رَسُولَ اللَّهِ! وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ؟ قَالَ: «أَفَلَا أَحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟»

The Gravest Sins

18. Narrated ‘Abdullâh: A man said, “O Allâh’s Messenger! What is the greatest sin with Allâh?” The Prophet ﷺ said, “To set up rivals unto Allâh though He (Alone) created you.” The man said, “What is next?” The Prophet ﷺ said, “To kill your son lest he should share your food with you.” The man said, “What is next?” The Prophet ﷺ said, “To commit illegal sexual intercourse with the wife of your neighbour.” Then Allâh revealed in confirmation of that:

“And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such life as Allâh has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment. The torment will be doubled for him...” (V.25:68,69) [Al-Bukhâri]

19. Abû Bakrah Nufai‘ bin Al-Hârith رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Shall I not inform you of the gravest of the major sins?” The Messenger of Allâh ﷺ asked this question thrice. We said, “Yes, O Messenger of Allâh. (Please inform us.)” He said, “Ascribing partners with Allâh and being undutiful to your parents.” The Messenger of Allâh ﷺ sat up from his reclining position and

١٨ - قال عبد الله: قال رجل يا رسول الله، أي الدنِّي أكْبَرُ عِنْدَ الله تعالى؟ قال: «أن تدعُ الله ينداً وهو حَلَقَكَ». قال: ثم أي؟ قال: «أَنْ تَقْتُلَ ولدَكَ أَنْ يَطْعُمَ مَعَكَ». قال: ثم أي؟ قال: «أَنْ تُرْانِي حَلِيلَةَ جَارِكَ»، فَأَنْزَلَ الله تَصْدِيقَهَا ﴿وَالَّذِينَ لَا يَتَعَوَّنَ مَعَ الله إِلَهًا مَّا خَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ الله إِلَّا بِالْحَقِّ وَلَا يَرْثُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَنَّامَالا﴾، يَصْدِقَ لَهُ الْعَذَابُ ﴿آلَآيَةُ﴾ الآية.

١٩ - وعن أبي بكره ثني بن الحارث رضي الله عنه قال: قال رسول الله ﷺ: «ألا أُبَيِّنكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» - ثلاثاً - قلنا: بلى يا رسول الله: قال: «إِلَشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ» وكان متكيناً فجلس، فقال: «ألا وقول الزور وشهادة الزور» فما زال يكررها حتى قلنا:

لَيْتَهُ سَكَّتَ . مِنْفَقٌ عَلَيْهِ .

said, “And I warn you against making a false statement and a false testimony; I warn you against making a false statement and a false testimony.” The Messenger of Allâh ﷺ kept on repeating that warning till we said: We wish he would stop.

[*Al-Bukhârî and Muslim*]

Commentary: This *Hadîth* mentions some of the major sins. A major sin is one against which there is a serious warning in the Noble Qur’ân and *Hadîth*. When disobedience to parents is mentioned along with *Shirk* (polytheism), it makes the fact evident that both of these are very serious sins. Similar is the case of telling a lie and false testimony, which in the incident mentioned in this *Hadîth* made the Messenger of Allâh ﷺ leave his pillow and sit attentively. It indicates that the latter two are serious. May Allâh protect all Muslims from all such sins.

20. ‘Abdullâh bin ‘Amr bin Al-‘Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, “It is one of the gravest sins to abuse one’s parents.” It was asked (by the people): “Oh Messenger of Allâh! Can a man abuse his own parents?” The Messenger of Allâh ﷺ said, “Yes. He curses the father of somebody who in return curses his father; he then curses the mother of somebody who in return curses his mother.” [*Al-Bukhârî and Muslim*]

Another narration states: The Messenger of Allâh ﷺ said, “One of the major sins is to curse one’s parents.” It was asked: “Oh Messenger of Allâh! How can a man curse his own parents?” He ﷺ said, “When someone curses the parents of another man who in return curses his father;

٢٠ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْعَلَصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالدِّينِ!» قَالُوا: يَا رَسُولَ اللَّهِ! وَهُلْ يَشْتِمُ الرَّجُلُ وَالدِّينِ؟ قَالَ «نَعَمْ، يَسْبُثُ أَبَا الرَّجُلِ، فَيَسْبُثُ أَبَاهُ، وَيَسْبُثُ أُمَّهُ، فَيَسْبُثُ أُمَّةً» مِنْفَقٌ عَلَيْهِ . وَفِي رِوَايَةِ «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالدِّينِ!» قَيْلَ: يَا رَسُولَ اللَّهِ كَيْفَ يُلْعَنُ الرَّجُلُ وَالدِّينِ؟ قَالَ «يَسْبُثُ أَبَا الرَّجُلِ، فَيَسْبُثُ أَبَاهُ، وَيَسْبُثُ أُمَّهُ، فَيَسْبُثُ أُمَّةً» .

and when someone abuses the mother of another who in return abuses his mother.”

Commentary: We learn from this *Hadîth* that one should not abuse anyone’s parents, because if his parents are abused in return he will be responsible for disgracing his own parents.

Signs of Hypocrites

21. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” [Al-Bukhârî and Muslim]

Another narration adds the words: “Even if he observes fasts, performs *Salât* and asserts that he is a Muslim.”

٢١ - عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «إِذَا الْمُنَافِقُ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُوْتِمَنَ خَانَ» مُتَفَقٌ عَلَيْهِ.

وَفِي رِوَايَةِ: «وَإِنْ صَامَ وَصَلَّى وَرَأَعَمَ أَنَّهُ مُسْلِمٌ».

Commentary: A hypocrite is the one who professes Islâm before the Muslims but conceals hatred and animosity against them. This double-dealing is worse than *Kufr*. This is the reason the Noble Qur’ân has declared about them that they will be in the lowest depths of the Hell. The hypocrites referred to here lived at the time of the Prophet ﷺ and he was informed about them through *Wahy* (Revelation). It is very difficult to identify this class of hypocrites in this age. It is almost impossible to know the hypocrisy of Faith. The practical hypocrisy is, however, now very common among the Muslims. It can be identified by the traits which have been stated in the *Ahâdîth* about them. These traits are very common among many of the present-day Muslims. Their conduct bears the marks of hypocrisy. This practical hypocrisy is, however, not *Kufr* as is the case with the hypocrisy of Faith.

Yawning is from Shaitan

22. Abû Hurairah رضي الله عنه أَنَّ رَضِيَ اللَّهُ عَنْهُ أَنَّ

reported: The Prophet ﷺ said, “Allâh likes sneezing and dislikes yawning. When any one of you sneezes and says ‘*Al-hamdu lillâh* (praise be to Allâh)’, it becomes obligatory upon every Muslim who hears him to respond with ‘*Yarhamuk-Allâh* (may Allâh have mercy on you)’. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs at you when one of you yawns.” [Al-Bukhârî]

النَّبِيُّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّشَاؤِبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ تَعَالَى كَانَ حَقًا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّشَاؤِبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ؛ فَإِنَّ أَحَدُكُمْ إِذَا تَشَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ» رَوَاهُ البُخَارِيُّ.

Commentary: Sneezing lightens the mind of man, and makes him feel comfort in his body. It is therefore something good and one should glorify Allâh for it. However, yawning is indicative of gluttony, sloth and heaviness and is considered disagreeable. The Prophet ﷺ commanded us to stop it either by closing our mouth or by putting our hand across it in order to avoid an act which pleases Satan.

23. Abû Sa‘id Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, “When one yawns, he should put his hand over his mouth, otherwise the devil will enter.” [Muslim]

٢٣ - وَعَنْ أَبِي سَعِيدِ الْحُدَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ» رَوَاهُ مُسْلِمٌ

Commentary: At the time of yawning one should put his hand across his mouth. It is a disliked act or *Makrûh* to yawn noisily, because this act pleases Satan. In other words, we must not miss any chance to degrade and frustrate Satan.

Keeping Shaitân away

24. Jâbir رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, “If a person mentions the Name of Allâh upon entering his house and eating,

٢٤ - وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ تَعَالَى

Satan says, addressing his followers: ‘You will find no where to spend the night and no dinner (here).’ But if he enters without mentioning the Name of Allâh, Satan says (to his followers): ‘You have found (a place) to spend the night,’ and if he does not mention the Name of Allâh at the time of eating, Satan says: ‘You have found (a place) to spend the night as well as food.’” [Muslim]

عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: لَا مَيْتَ لَكُمْ وَلَا عَشَاءُ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرْ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَيْتَ، وَإِذَا لَمْ يَذْكُرْ اللَّهَ تَعَالَى عِنْدَ طَعَامِهِ قَالَ: أَدْرَكْتُمُ الْمَيْتَ وَالْعَشَاءَ» رَوَاهُ مُسْلِمٌ.

Commentary: Here, we are told that in order to ward off Satan and his followers, we are supposed to remember Allâh before entering our house and before beginning to eat. The remembrance of Allâh implies those appropriate prayers of the Prophet ﷺ which have been mentioned in *Ahâdîth*. For example, we are instructed to pronounce the Name of Allâh before beginning to eat. On entering our house we recite the following Prophetic prayer: “*Allâhumma inni as’aluka khairal-mawlîjî wa khairal-makhrajî. Bismillâhi walajnâ, wa bismillâhi kharajnâ, wa ‘al-Allâhi rabbînâ tawakkalnâ.*” (O Allâh! I ask you for what is good of entrance and what is good for an exit. With the Name of Allâh do we enter, and with the Name of Allâh do we leave, and upon our Lord Allâh have we put our trust.)

Wudhu' (Ablution) washes off Sins

25. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “When a servant (of Allâh) Muslim or a believer washes his face (in the course of *Wudhu'*), every sin he has committed with his eyes is washed away from his face along with the water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet,

٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطَبَيَّةٍ نَظَرَ إِلَيْهَا بِعَيْنِيهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطَبَيَّةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا

every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins.”
[Muslim]

غَسَلَ رِجْلَيْهِ حَرَجَتْ كُلُّ حَطَبِيَّةٍ
مَسْتَهَا رِجْلًا مَعَ الْمَاءِ أَوْ مَعَ آخِرِ
قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَفِيًّا مِنَ
الذُّنُوبِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* mentions the excellence of *Wudhu'*. Obviously a person who performs *Wudhu'* five times daily would be free from sins. Thus, *Wudhu'* is a means of both outward and inward cleanliness.

How to proceed to *Salât*

26. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, “When the *Iqâmah* is pronounced, do not come to it running. Rather, you should walk calmly with tranquillity to join the congregation. Then pray what you catch and complete what you miss.”

[Al-Bukhârî and Muslim]

In *Muslim* it is added: The Messenger of Allâh ﷺ said, “For when one of you is walking to the *Salât*, he is actually engaged in *Salât*.”

Commentary: This *Hadîth* prevents us from running or walking hurriedly in order to join a congregational prayer because this is undignified. Whereas, we are commanded to be self-composed and dignified with regard to all matters. Secondly, when a believer walks to the mosque after performing ablution at home, he is considered to be in a state of *Salât*. Thirdly, the first *Rak'ah* he prays behind the *Imâm* will be counted as his first *Rak'ah*, so he must make up for the *Rak'ahs* he may have missed, if any, after the *Imâm* has concluded his *Salât*.

27. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said,

٢٦ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا
أَقِيمَتِ الصَّلَاةُ، فَلَا تَأْتُوهَا وَأَنْتُمْ
تَسْعَوْنَ، وَأَتُوهَا وَأَنْتُمْ تَمْشُونَ،
وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُوا،
وَمَا فَاتَكُمْ فَأَتَمُوا» متفقٌ عَلَيْهِ.

زاد مسلم في روايته له: «فَإِنَّ أَحَدَكُمْ إِذَا
كَانَ يَعْجِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيَّ ﷺ قَالَ: «مَنْ غَدَ إِلَى

who goes to the mosque in the morning or in the evening, Allâh prepares for him a place in *Jannah* whenever he goes to the mosque in the morning or the evening.” [Al-Bukhârî and Muslim]

الْمَسْجِدُ أَوْ رَاحَ، أَعَدَ اللَّهُ لَهُ فِي
الْجَنَّةِ نُرُّلًا كُلَّمَا غَدَأْ أَوْ رَاحَ» مِنْفُ
عَلَيْهِ.

Commentary: This *Hadîth* points out the merit of going on foot to the mosque for *Salât*, no matter whether one goes in the morning or the evening. In fact, the heart of a Muslim should be attached to mosques and on account of this he should go there at all the prescribed hours of *Salât* to perform his *Salât* in congregation.

28. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, “He who purifies himself (performs *Wudhu’*) in his house and then walks to one of the houses of Allâh (mosque) for performing an obligatory *Salât*, one step of his will wipe out his sins and another step will elevate his rank (in *Jannah*).” [Muslim]

Commentary: This *Hadîth* has an inducement for offering *Salât* in the mosque and explains the merit of doing so. The merit lies in the fact that one minor sin is pardoned with every step that is taken towards the mosque and one’s status (in *Jannah*) is enhanced by one degree. This *Hadîth* also mentions the vastness of the Mercy and Blessing of Allâh.

Sitting in the Mosque

29. Jâbir bin Samurah رضي الله عنه reported: After the *Fajr* (dawn) prayer the Prophet ﷺ used to sit crossed legged in the same place (in which he had prayed) till the sun had brightly risen. [Abû Dâwûd and others with authentic chains of narration.]

٢٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ
الْبَيْتَ قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ
ثُمَّ مَضَى إِلَى بَيْتٍ مِّنْ بَيْتِ اللَّهِ؛
لِيَقْضِي فَرِيضَةً مِّنْ فَرَائِصِ اللَّهِ، كَانَتْ
خُطْوَاتُهُ، إِحْدَاهَا تَحْطُّ خَطِيئَةً،
وَالْأُخْرَى تَرْفَعُ دَرَجَةً» رَوَاهُ مُسْلِمٌ .

٢٩ - وَعَنْ جَابِرِ بْنِ سَمْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كَانَ النَّبِيُّ قَالَ إِذَا صَلَّى
الْفَجْرَ تَرَعَّى فِي مَجْلِسِهِ حَتَّى تَطْلُعَ
الشَّمْسُ حَسْنَاءً. حَدِيثٌ صَحِيقٌ، رَوَاهُ
أَبُو ذَاودَ وَغَيْرِهِ بِأَسَانِيدٍ صَحِيقَةً.

Commentary: This *Hadîth* tells us that it is commendable to stay in the mosque after offering *Fajr* prayer with the congregation until sunrise. It also commends sitting cross-legged.

Excellence of the *Fajr* and '*Asr* Prayers

30. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (*Fajr*) and the afternoon (*'Asr*) prayers. Those who have spent the night with you, ascend (to the heaven) and Allâh, Who knows better about them, asks: ‘In what condition did you leave My slaves?’ They reply: ‘We left them while they were performing *Salât* and we went to them while they were performing *Salât*.’” [Al-Bukhârî and Muslim]

Commentary: The angels for the night come at the time of '*Asr* when the angels for the morning are present. This is how the angels of the two shifts assemble at this time. The angels of the shift of '*Asr* leave their duty in the morning, and the angels of the morning shift resume their duty when the pious persons are engaged in *Fajr* prayer. This is how the two groups assemble again at that time. Thus, when the angels come or go, the people who are punctual in their prayer are engaged in *Fajr* and '*Asr*. Almighty Allâh knows everything but even then He asks the angels about his pious slaves so that the piousness of the believers and their merit and distinction become evident to them.

When to teach Children *Salât*

31. Sabrah bin Ma'bad Al-Juhâni رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Teach a boy *Salât* (the prayer) when he attains the age of

٣٠ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَعَاقِبُونَ فِيهِمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيهِمْ، فَيَسْأَلُهُمُ اللَّهُ - وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصْلِلُونَ، وَأَئْتَنَاهُمْ وَهُمْ يُصْلِلُونَ» .

٣١ - وَعَنْ أَبِي ثُرَيْثَةَ سَبْرَةَ بْنِ مَعْبُدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَمُوا الصَّبِيَّ الصَّلَاةَ

seven years, and punish him (if he does not offer it) at ten.” [Abû Dâwûd and At-Tirmidhi who said it is a good Hadith]

The narration in Abû Dâwûd states: The Messenger of Allâh ﷺ said, “Order a boy to perform Salât (the prayer) when he is seven years old.”

Commentary: Obviously only such teachers and parents can persuade the children to perform Salât who are themselves very strict about it. In the early period of Islâm, one could not even think of a Muslim who ignored it. It is very unfortunate indeed that in the present-day Muslim societies, a large majority of Muslims are careless about this fundamental religious duty. In such a state of affairs who would instruct and persuade them to perform this major religious obligation?

The Value of Dhikr

32. Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, “(There are) two expressions (sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in weight in the balance. These are:

‘Subhân Allâhi wa bihamdihi’ and ‘Subhân Allâhil-‘Adhîm.’” (Glory to Allâh and praise be to Him, and glory to Allâh The Most Great) [Al-Bukhâri]

لِسَبْعِ سِنِينَ» وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاؤِدُ، وَالشَّرْمَذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ. وَلَفْظُ أَبِي دَاؤِدَ: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ».

٣٢ - عن أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، حَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

Remembering Allâh at all Times

33. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “If anyone sits in a gathering where he does not remember Allâh, he will bring grief upon himself from

٣٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ كَانَ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ، وَمَنْ اضطَجَعَ

Allâh (on the Day of Resurrection), and he who lies down in a place where he does not remember Allâh, will bring grief upon himself from Allâh (on the Day of Resurrection).” [Abû Dâwûd]

مَضْجَعًا لَا يَذْكُرُ اللَّهَ تَعَالَى فِيهِ
كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً) رَوَاهُ أَبُو
دَاوُدُ. وَقَدْ سَبَقَ فَرِيَّا وَشَرَحَنَا «الْتِرَةُ» فِيهِ.

Commentary: Man should remember Allâh on all occasions. This will establish and cement his bond with Allâh, keeping heedlessness away from his heart and mind. It is heedlessness which prompts man to transgress Divine rules and limits, whereas the remembrance of Allâh prevents him from indulging in backbiting and passing slanderous remarks against people in their absence or reproaching and belittling someone at a meeting. Unfortunately, such petty and negative out-pourings are relished at chat sessions in our society. This generates grudge, ill-will and hostility in hearts and splits up social cohesion and Islâmic solidarity. Every Muslim should therefore take care to avoid such gatherings.

Seeking Forgiveness Daily

34. Al-Agharr bin Yasâr Al-Muzani رضي الله عنه narrated that the Messenger of Allâh ﷺ said, “Turn you people in repentance to Allâh and seek His Forgiveness. I turn to Him in repentance a hundred times a day.” [Muslim]

٣٤ - وَعَنِ الْأَعْرَبِ بْنِ يَسَارِ الْمُزَانِيِّ
رضي الله عنه قال: قال رسول الله
ﷺ: (يَا أَيُّهَا النَّاسُ! تُوبُوا إِلَى اللَّهِ
وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ
مِائَةَ مَرَّةً) رواه مسلم.

The Importance of Greeting

35. Abdullâh bin ‘Amr bin Al-‘Âs رضي الله عنهم reported: A man asked the Messenger of Allâh ﷺ: “Which act in Islâm is the best?” He ﷺ replied, “To give food, and to greet those who you know and those you do not know.” [Al-Bukhârî and Muslim]

٣٥ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرِ بْنِ الْعَاصِ
رضي الله عنهم أَنَّ رَجُلًا سَأَلَ رَسُولَ
الله ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ:
«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ
عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ» متفقٌ عَلَيْهِ.

Commentary: Feeding the poor and destitute is an act of goodness, and so is fulfilling the needs of the indigent. Greeting everybody (saying ‘*As-Salâmu ‘Alaikum*’), whether an acquaintance or a stranger, is a good manner too. Both of these acts generate mutual love and remove hatred and ill-will from hearts. All other forms of greetings do not substitute for the Islâmic greeting.

36. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “You will not enter *Jannah* until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves.” [Muslim]

Commentary: *Imân* is a prerequisite for entry to *Jannah*. Whereas mutual love among Muslims is complementary to it, and this quality can only be attained by giving a social character to the Islâmic form of greeting; that is to say, ‘*As-Salâmu ‘Alaikum*.

٣٦ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِبُّتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ» رَوَاهُ مُسْلِمٌ .

Winning the Love of Allâh

37. Sahl bin Sa‘d As-Sâ‘idî رضي الله عنه reported: A man came to the Prophet ﷺ and said, “O Messenger of Allâh, guide me to such an action which if I do it Allâh will love me and the people will also love me.” He ﷺ said, “Have no desire for this world, Allâh will love you; and have no desire for what people possess, people will love you.” [Ibn Mâjah] and others. Some consider it good and Albâni said it is authentic in *As-Sahihah*. However, Muqbil Al-Wâdi'i and Mustafâ Al-‘Adawi con-

٣٧ - وَعَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ دُلِّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ، فَقَالَ: «اَزْهَدْ فِيمَا فِي الدُّنْيَا يُحِبِّكَ اللَّهُ، وَارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبِّكَ النَّاسُ» حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهَ وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ .

sider it unauthentic.]

Commentary: *Zuhd* (ascetism) does not mean renunciation of the world and obligations of life. What it really means is that one should be contented with what he possesses and rids himself of greed. Islâm neither permits renunciation of the world nor does it condemn genuine struggle to acquire wealth and riches. Therefore, involvement in worldly affairs and struggle for lawful means of livelihood are not against *Zuhd*. A person who is contented with the lawful means of income is a distinguished person as all his activities are exalted to the level of worship. Similarly, unconcern with the wealth and riches of others and ignoring them is a part of *Zuhd* and contentment. One additional advantage of it is that such a person wins the love and respect of the people because he who begs people, rather than Allâh, has to suffer disgrace and is disliked by the people. The case of begging from Allâh is just the opposite. The more a person begs Him, the more pleased He will be with him. In fact, He is displeased if someone does not beg Him. This has been exquisitely stated in an Arabic verse of poetry the meaning of which is:

“Do not stretch your hands before anyone for your needs, but beg from Him (Allâh) whose door is always open.”

“If a person does not beg Him (Allâh), He is displeased, while if one begs someone He becomes furious.”

Arrogance bars from Allâh

38. ‘Abdullâh bin Mas’ud رضي الله عنه reported: The Prophet ﷺ said, “He who has in his heart an ant’s weight of arrogance will not enter *Jannah*.” Someone said: “A man likes to wear beautiful clothes and shoes?” The Prophet ﷺ said, “Allâh is Beautiful and He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.” [Muslim]

٣٨ - وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبِيرٍ» فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحَبُّ أَنْ يَكُونَ ثَوْبَهُ حَسَنًا، وَنَعْلَهُ حَسَنَةً؟ قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحَبُّ الْجَمَالَ، الْكَبِيرُ بَطَرُ الْحَقِّ وَغَمَطَ النَّاسَ» رَوَاهُ مُسْلِمٌ .

Commentary: The *Hadîth* says that a man who has even an iota of pride in his heart will be barred from entering *Jannah*. The word *Dharrah* used for the smallest amount

means in Arabic either the smallest ant or the particle which is radiated by sun-rays and seen through a hole in the wall. Obviously, such a particle has almost a non-existent amount, but even this much is disapproved by Allâh. If pride incites a man to deny the existence of Allâh and His Revelation, he is sure to be thrown into Hell. He also faces Divine displeasure and the danger of infernal fire if mere consideration of riches, physical beauty, social and intellectual prominence and family status makes him proud and self-conceited and he looks down upon others, or persists in the denial of Truth. First he will receive punishment and only after that will he be admitted into *Jannah*. Good dress, however, is not considered the sign of pride.

Never belittle a Good Deed

39. Abû Dharr رضي الله عنه reported: The Prophet ﷺ said to me, “Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face.” [Muslim]

٣٩ - عَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي النَّبِيُّ ﷺ: «لَا تُحِينَ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ» رَوَاهُ مُسْلِمٌ .

Commentary: Every deed approved by the *Shari'ah* is considered good and rewarding. No matter how seemingly small people may consider it, it must not be looked at from a highbrow angle. Even to meet people cheerfully is one of the Islamic virtues, though it may appear quite insignificant to some people.

Refraining from the Doubtful

40. An-Nu'mân bin Bashîr رضي الله عنهما heard the Messenger of Allâh ﷺ say, “What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honor blameless. But he who falls into doubtful things falls into that which is unlawful, just as a

٤٠ - وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا مُسْتَهَاثٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبَرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي

shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allâh's protected pasture is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.” [Al-Bukhârî and Muslim]

الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ
الْحَمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا!
وَإِنَّ لِكُلِّ مَلِكٍ حَمَى، أَلَا! وَإِنَّ
حَمَى اللَّهِ مَحَارِمُهُ، أَلَا! وَإِنَّ فِي
الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ: أَلَا! وَهِيَ الْقُلُبُ» مِنْ
عَلَيْهِ. وَرَوَيَاهُ مِنْ طُرُقِ الْفَاظِ مُتَّقَارِبَةً.

Commentary: There are such meeting-points between what is permissible and what is not permissible in the matter of religion of which the majority of people are ignorant. If man abstains from them, it means that he is keeping his duty to Allâh. Yet, if he is involved in them without caring for what is allowable or unallowable, he may overstep the Divine limits. Businessmen and traders are particularly warned here to avoid things of a dubious nature and are urged to adopt only that pattern which is lawful. Another important point underlying this *Hadîth* concerns the heart. Its purity or impurity directly affects the human conduct in a good or bad way. Therefore, it is absolutely necessary to cleanse the heart of all evils and impurities, and this is not possible without sound Faith and consciousness of Allâh.

41. An-Nawwâs bin Sam'ân رضي الله عنه reported: The Prophet ﷺ said, “Piety is good manners, and sin is that which creates doubt in your heart and you do not like people to know of it.” [Muslim]

٤١ - وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ حُسْنُ
الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ،
وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ» رَوَاهُ
مُسْلِمٌ .

«حَاكَ بِالْخَاءِ الْمُهَمَّلَةِ وَالْكَافِ، أَيْ: تَرَدَّدَ فِيهِ.

Commentary: Islâm lays much importance on courteous behaviour and also explains and stresses its different aspects. To meet people cheerfully, to avoid causing trouble to them, to try to make things convenient and comfortable for them, to do social service, to extend co-operation to others in good things and to be generous, and to like

for others what you like for yourself, are all forms of moral behaviour that are counted as virtues in Islâm. All that is bad and vicious is considered by Islâm as sinful. This *Hadîth* describes two signs of a sin. First, man should feel guilt in committing it. Second, one does not like others being informed about it. The *Hadîth* further tells us that human nature leads man to correct conclusions and keeps him away from evils, provided it has not been deformed by the environment and bad company.

42. Hasan bin 'Ali عنهم رضي الله عنهم said: I remember (these words) from Messenger of Allâh ﷺ: "Give up what is doubtful to you for that which is not doubtful." [At-Tirmidhî and he graded it good and authentic.]

٤٢ - وَعَنْ الْحَسَنِ بْنِ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ تَعَالَى: «دَعْ مَا يَرِيُكَ إِلَى مَا لَا يَرِيُكَ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.
معناه: اثْرُكَ مَا تُشْكُ فِيهِ، وَخُذْ مَا لَا تُشْكُ فِيهِ.

Commentary: This *Hadîth* leads us to the conclusion that one must always avoid doubtful things so that he does not do anything unlawful. This message is repeated in another *Hadîth* which says that he who has saved himself from doubts has in fact saved his Faith and honour.

Rewards for helping Animals

43. Abû Hurairah رضي الله عنه عن reported: The Messenger of Allâh ﷺ said, "While a man was walking on his way he became extremely thirsty. He found a well, so he went down into it to drink water and then he came out. Upon leaving it, he saw a dog which was panting due to thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his

٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ تَعَالَى قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْنَرَأْتَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهُثُ يَأْكُلُ الشَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبَيْرَ فَمَلَأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ، حَتَّى رَقِيَ

leather sock with water, and holding it in his mouth, he climbed up and quenched the thirst of the dog. Allâh appreciated his action and forgave his sins.” The Companions asked: “Shall we be rewarded for showing kindness to the animals also?” He ﷺ said, “A reward is given in connection with every living creature.” [Al-Bukhârî and Muslim]

In the narration of Al-Bukhârî, the Prophet ﷺ is reported to have said: “Allâh forgave him in appreciation of this act and admitted him to Jannah.”

Another narration says: “Once a dog was going around a well and was about to die out of thirst, when a prostitute of Banu Isrâîl happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave it to the dog to drink. She was forgiven on account of her action.”

Commentary:

1. This *Hadîth* emphasizes the importance of kindness to every creature, even animals, because Allâh is pleased with such kindness.
2. Allâh’s Quality of mercy and forgiveness is immensely vast. If He wants He may forgive a person even for a minor good deed done by him.

The reward is of the same nature of the Deeds

44. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “He who removes from a believer one of his difficulties of this world,

فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَيْدٍ رَطْبَةٌ أَجْرٌ متفقٌ عَلَيْهِ.

وَفِي رِوَايَةِ الْبُخَارِيِّ: (فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ، فَأَدْخَلَهُ الْجَنَّةَ).

وَفِي رِوَايَةِ لَهُمَا: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةً فَدَّ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَهُ بَغِيٌّ مِنْ بَعَائِيَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوْقَهَا فَاسْتَقْتَلَ لَهُ بِهِ، فَسَقَتُهُ فَعَفَرَ لَهَا بِهِ».

٤٤ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةٌ مِنْ كُرَبِ الدُّنْيَا، نَفَسَ

Allâh will remove one of his troubles on the Day of Resurrection; and he who gives relief to a hard-pressed person, Allâh will make things easy for him in this life and in the hereafter; he who covers up (the faults and sins) of a Muslim, Allâh will cover up (his faults and sins) in this world and in the Hereafter. Allâh helps His slave as long as the slave helps his brother; and he who treads a path in search of knowledge, Allâh makes easy for him a path leading to *Jannah*. The people who assemble in one of the houses of Allâh, reciting the Book of Allâh, learning it and teaching it, there descends upon them the tranquillity, mercy covers them, the angels flock around them, and Allâh mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead.” [Muslim]

Commentary: Besides other advantages mentioned in this *Hadîth*, we learn the following from it:

1. It is an act of great merit to relieve a Muslim from his financial difficulty.
2. To strive for attaining religious knowledge is a highly meritorious act.
3. To recite the Noble Qur’ân, make arrangement for its study and teaching, and hold meetings for the understanding and elucidation of the message of the Noble Qur’ân are acts of great distinction and reward.

Humbleness is Rewardable

٤٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ ۖ ۗ
45. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ قَالَ: «مَا نَفَصَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

اللَّهُ عَنْهُ كُرْبَةَ مِنْ كُرَبَ يَوْمِ الْقِيَامَةِ،
وَمَنْ يَسَرَ عَلَىٰ مُعْسِرٍ يَسَرَ اللَّهُ عَلَيْهِ
فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَرَ
مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَفِي
الآخِرَةِ، وَاللَّهُ فِي عَوْنَ الْعَبْدِ مَا كَانَ
الْعَبْدُ فِي عَوْنَ أَخِيهِ، وَمَنْ سَلَكَ
طَرِيقًا يَأْتِمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ
طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ
فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى، يَتْلُونَ
كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا
نَزَلتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيشَتْهُمُ
الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ،
وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ
عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسْبَهُ» رَوَاهُ مُسْلِمٌ .

said, “Wealth does not diminish by giving *Sadaqah* (charity). Allâh augments the honor of one who forgives; and no one humbles himself for Allâh, but Allâh will exalt him in ranks.” [Muslim]

صَدَقَةٌ مِّنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا
يَعْفُو إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدُ اللَّهِ
إِلَّا رَفَعَهُ اللَّهُ» رَوَاهُ مُسْلِمٌ.

Commentary: Apparently giving in *Sadaqah* (charity) decreases wealth, but Allâh fairly compensates an almsgiver by increasing his wealth. Otherwise, he is sure to receive the best recompense in the Hereafter which will make good his loss. Or, Allâh blesses the rest of his wealth in such a way that the sense of loss is removed from his mind. As for a lenient and humble attitude, it is sometimes mistaken by man for his humiliation. But the Messenger of Allâh ﷺ calls such an impression as erroneous. Indeed, humility increases his honor and dignity. And as regards the Hereafter, the best reward is bound to come to him when he will be blessed with spiritual heights.

Helping Others

46. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Every day the sun rises, charity (*Sadaqah*) is due on every joint of a person. Administering justice between two people is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for *Salât* (prayer) is a charity; and removing harmful things from the road is a charity.” [Al-Bukhârî and Muslim]

In *Muslim* it is reported on the authority of ‘Âishah رضي الله عنها that the Messenger of Allâh ﷺ said, “Everyone of the children of Adam has been created with three hundred and sixty

46 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الْأَثْيَنِ صَدَقَةٌ، وَتَعْيِنُ الرَّجُلَ فِي دَابِّهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَنَاعَةً صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ حَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمْيِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ» متفقٌ عَلَيْهِ.

رَوَاهُ مُسْلِمٌ أَيْضًا مِنْ رِوَايَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ

joints; so he who declares the Greatness of Allâh (i.e., saying *Allâhu Akbar*), praises Allâh (i.e., *Al-hamdu lillâh*), declares Allâh to be One (i.e., *Lâ ilâha illallâh*), glorifies Allâh (i.e., *Subhân Allâh*), and seeks forgiveness from Allâh (i.e., *Astaghfirullâh*), and removes a stone or thorn or bone from people's path, and enjoins good and forbids evil, to the number of those three hundred and sixty, will come upon the evening that day having rescued himself from Hell."

خُلِقَ كُلُّ إِنْسَانٍ مِّنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِمَائَةِ مَفْصِلٍ، فَمَنْ كَبَرَ اللَّهُ، وَحَمِدَ اللَّهُ، وَهَلَّ اللَّهُ، وَسَبَّ اللَّهُ وَاسْتَغْفَرَ اللَّهُ، وَعَزَّلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ أَوْ شَوْكَةً أَوْ عَظِيمًا عَنْ طَرِيقِ النَّاسِ، أَوْ أَمْرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدُ السِّتِّينَ وَالثَّلَاثِمَائَةِ، فَإِنَّهُ يُمْسِي يَوْمَئِذٍ وَقُدْ رَحْزَخَ نَفْسَهُ عَنِ النَّارِ».

Commentary: This *Hadîth* informs tells that even a person who does not have the capacity to pay *Sadaqah* (charity, alms, propitiatory offerings, etc.) can also pay it in the manner prescribed above and earn its reward. Moreover, he can also pay alms for the joints in his body.

Honoring Parents' Friends

47. ‘Abdullâh bin Dînâr رضي الله عنه reported:’ Abdullâh bin ‘Umar رضي الله عنهما met a bedouin on his way to Makkah, so he greeted him, carried him on the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dînâr said: We said to him: “May Allâh make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much).” Upon this, ‘Abdullâh bin ‘Umar said: The father of this man was one of

47 - وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَبْدُ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا مِّنَ الْأَغْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَحَمَلَهُ عَلَى جِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، قَالَ ابْنُ دِينَارٍ: فَقَلْنَا لَهُ: أَصْلَحْكَ اللَّهُ إِنَّهُمُ الْأَغْرَابُ وَهُمْ يَرْضُونَ بِالْيُسِيرِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِنَّ

'Umar's friends whom he loved best, and I heard the Messenger of Allâh saying, "The finest act of goodness is the good treatment of someone whom one's father loves."

Another narration goes: When 'Abdullâh bin 'Umar رضي الله عنهما set out to Makkah, he kept a donkey with him to ride when he would get tired of riding the camel, and had a turban which he tied around his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He ('Abdullâh bin 'Umar) said, "Aren't you so-and-so?" The bedouin said, "Yes." He ('Abdullâh bin 'Umar) gave him his donkey and his turban and said, "Ride this donkey, and tie this turban around your head." Some of his companions said, "May Allâh forgive you. You gave this bedouin the donkey which you enjoyed riding for change, and the turban which you tied around your head." 'Abdullâh bin 'Umar said, "I heard the Messenger of Allâh ﷺ saying, 'The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,' and the father of this person was a friend of 'Umar رضي الله عنه [Muslim]"

أَبَا هَذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَابِ رَضِيَ اللَّهُ عَنْهُ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبَرَ الْبَرِّ صِلَةُ الرَّجُلِ أَهْلَ وُدًّا أَبِيهِ».

وَفِي رِوَايَةِ عَنْ ابْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ إِذَا مَلَ رُوكُوبَ الرَّاحِلَةِ، وَعِمَامَةً يَشْدُدُ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْحِمَارِ إِذَا مَرَّ بِهِ أَغْرَابِيٌّ، فَقَالَ: أَلَنْتَ ابْنَ فُلَانِ ابْنِ فُلَانِ؟ قَالَ: بَلَى. فَأَعْطَاهُ الْحِمَارَ، فَقَالَ: ارْكِبْ هَذَا، وَأَعْطِهِ الْعِمَامَةَ وَقَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ أَعْطَيْتَ هَذَا الْأَغْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشْدُدُ بِهَا رَأْسَكَ؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبَرِ الْبَرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدًّا أَبِيهِ بَعْدَ أَنْ يُولَّي» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ، رَوَى هُذِهِ الرِّوَايَاتِ كُلُّهَا مُسْلِمٌ.

Commentary: This *Hadîth* teaches that after the death of one's parents, one should maintain contact with their friends and treat them nicely. Besides being a great virtue

it is warranted by the needs for showing compassion to relatives. To forget friends of one's parents and break contact with them is condemned by the *Shar'ah*.

Kindness to Parents

48. Abû Usaid Mâlik bin Rabî'ah As-Sâ'idi رضي الله عنه reported: We were sitting with the Messenger of Allâh ﷺ when a man of Banû Salamah came to him and asked, "Oh Messenger of Allâh! Is there any kindness to parents left that I can show to them after their death?" He ﷺ replied, "Yes, to pray for them, supplicate for their forgiveness, fulfil their promises after their death, maintain the ties of kinship which cannot be maintained except through them, and honor their friends." [Abû Dâwûd, and graded weak (unauthentic) by Shaikh Al-Albâni.]

٤٨ - وَعَنْ أَبِي أُسَيْدٍ - بِضمِ الْهُمْزَةِ
وَفَتْحِ السِّينِ - مَالِكٌ بْنُ رَبِيعَةَ السَّاعِدِيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ
عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ
مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ
هَلْ بَقَيَ مِنْ بَرٍّ أَبُوئِي شَيْءٌ أَبْرُهُمَا
بِهِ بَعْدَ مَوْتِهِمَا؟ فَقَالَ: «نَعَمْ،
الصَّلَاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا،
وَإِنْفَادُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ
الرَّاحِمِ الَّتِي لَا تُوَصِّلُ إِلَّا بِهِمَا،
وَإِكْرَامُ صَدِيقِهِمَا» رَوَاهُ أَبُو دَاؤِدُ.

Commentary: We learn from this *Hadîth* that one should consider the life of one's parents a blessing because their life provides one with an opportunity to serve them wholeheartedly, which is ordained by Allâh. If one wants to be nice to them after their death, one should adopt the methods mentioned in this *Hadîth*. It needs to be noted that it does not mention the ceremonies like recitation of the Noble Qur'ân on the third, seventh and fortieth day after the death of a person, which is practiced in our society. All these methods of conveying the reward of virtuous deeds or rites are wrong for the reason that they are neither helpful for the dead nor the living. What really benefits the dead as well as living, is prayer and begging forgiveness from Allâh. In this *Hadîth*, these have been regarded as acts of beneficence for the deceased parents. It clearly means that the children will be rewarded for the virtuous acts they do for their parents and the status of the deceased parents will also be elevated in the next world. The acceptance of the prayer for the deceased parents is also confirmed from this *Hadîth*, which shows that death brings to an end all the activities, except the following:

Firstly, an ongoing *Sadaqah* (*Sadaqah Jâriyah*); like the digging of a well, the building of a mosque, etc.,

Secondly, knowledge which benefits Muslims; Thirdly, prayers of virtuous offspring.

49. ‘Abdullâh bin Mas’ûd رضي الله عنه reported: I asked the Prophet ﷺ, “Which of the deeds is loved most by Allâh?” The Messenger of Allâh ﷺ said, “*Salât* at its proper time.” I asked, “What next?” He ﷺ replied, “Kindness to parents.” I asked, “What next?” He replied, “*Jihâd* in the way of Allâh.”

عن عبد الله بن مسعود رضي الله عنه قال: سأله النبي عليه السلام: أي العمل أحب إلى الله تعالى؟ قال: الصلاة على وقتها قلت: ثم أي؟ قال: ببر الوالدين قلت: ثم أي؟ قال: الجهاد في سبيل الله متفق عليه.

[*Al-Bukhârî* and *Muslim*]

Commentary: Performance of *Salât* at the stated time means its performance in the earliest prescribed time or at least during its stipulated time. One should not give preference to mundane affairs over it. *Salât* and *Jihâd* are the two most meritorious duties of a Muslim. When nice treatment to parents is mentioned along with *Salât* and *Jihâd*, it gives further importance to this injunction.

50. Abû Hurairah رضي الله عنه reported: A person came to the Messenger of Allâh ﷺ and asked, “Who among people is most deserving of my fine treatment?” He ﷺ said, “Your mother.” He then said, “Who next?” “Your mother,” the Prophet ﷺ replied again. He asked, “Who next?” He (the Prophet ﷺ) said again, “Your mother.” He again asked, “Then who?” Thereupon he ﷺ said, “Your father.”

In another narration: “O Messenger of Allâh! Who is most deserving of my fine treatment?” He ﷺ said, “Your mother, then your mother, then your

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ٥٠
قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ
فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ
بِحُسْنِ صَاحَابَتِي؟ قَالَ: «أُمُّكَ»
قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ:
ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟
قَالَ: «أَبُوكَ». متفق عليه.

وَفِي رِوَايَةِ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ
بِحُسْنِ الصَّحْبَةِ؟ قَالَ: «أُمُّكَ، ثُمَّ
أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ
أَدْنَاكَ».

mother, then your father, then your nearest, then nearest.”

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that the rights of the mother are three times more important than that of the father for the reasons that:

1. She is weaker than the father.
2. The following three troubles are borne exclusively by the mother while the father does not share them with her:
 - a) She carries the baby in her womb for nine months,
 - b) The labor pain which she suffers.
 - c) Two years' period of suckling which disturbs her sleep at night and affects her health. She also has to be very cautious in her food for the welfare of the baby.

Kindness to Youth and Respect to Elders

51. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ said, “If a young man honours an older person on account of his age, Allâh will appoint someone to show reverence to him in his old age.” [*At-Tirmidhî* who said that it is an irregular *Hadîth*]

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَكْرَمَ شَابٌ شَيْخًا لِسَيْنَهِ إِلَّا قَيَّضَ اللَّهُ مَنْ يُكْرِمُهُ عِنْدَ سِيْنَهِ» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ غَرِيبٌ.

Commentary: The reward of the noble behaviour mentioned in this *Hadîth* is confirmed by other authentic texts. [The *Hadîth* is classified as *Da'if* (weak)].

52. ‘Amr bin Shu‘âib رضي الله عنه reported on the authority of his father who heard from his father that the Messenger of Allâh ﷺ said: “He is not one of us who shows no mercy to our young ones and does not acknowledge the honor due to our elders.” [*At-Tirmidhî* and *Abû Dâwûd*. *At-Tirmidhî* said it is good and authentic. Another narration states: “the right of our elders.”]

وَعَنْ عَمْرِو بْنِ شَعْبَنَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ شَرَفَ كَبِيرَنَا» حَدِيثٌ صَحِيفٌ رَوَاهُ أَبُو دَاوُدُ وَالتَّرمِذِيُّ، وَقَالَ التَّرمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيفٌ . وَفِي رِوَايَةِ أَبِي دَاوُدَ «حَقٌّ كَبِيرَنَا».

Commentary: The words “(he) is not one of us” here mean that he is not following the way of the Prophet ﷺ. To show compassion to youngster means showing kindness and generosity to them. On the same principle, it is essential for the young that they respect the elders, the learned and the pious.

Kindness to Servants

53. Anas رضي الله عنه reported: I never felt any piece of velvet or silk softer than the palm of the Messenger of Allâh ﷺ, nor did I smell any fragrance more pleasant than the smell of the Messenger of Allâh ﷺ. I served him for ten years, and he never said ‘Uff’ (an expression of disgust) to me. He never said ‘why did you do that?’ for something I had done, nor did he ever say ‘why did you not do such and such’ for something I had not done. [Al-Bukhârî and Muslim]

Commentary: This *Hadîth* reflects the sublime morality of the Messenger of Allâh that he never found faults with the doings of his worker nor did he ever scold him during his ten-year-long service. To be sure, this is something unique in human history. May the *Ummah* also adopt the refined way of living of its Prophet ﷺ.

Etiquette of Greeting

54. ‘Imrân bin Husain رضي الله عنهما reported: A man came to the Prophet ﷺ and said: “*As-Salâmu ‘Alaikum* (Peace be upon you).” The Messenger of Allâh ﷺ responded to his greeting and the man sat down. The Messenger of Allâh ﷺ said, “Ten (meaning the man had earned the merit of ten good acts).” Another one came and said: “*As-Salâmu ‘Alaikum wa Rahmatullâh*

٥٣ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ مَا مَسَّيْتُ دِبَاجًا وَلَا حَرِيرًا أَلَيْنَ مِنْ كَفَّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَّتُ رَائِحَةً قَطُّ أَطِيبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ، وَلَقَدْ حَدَّمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي قَطُّ: أُفْ، وَلَا قَالَ لِشَيْءٍ فَعَلْتُهُ: لَمْ فَعَلْتُهُ؟ وَلَا لِشَيْءٍ لَمْ أَفَعَلْهُ: أَلَا فَعَلْتُهُ كَذَّا؟ مُتَفَقُّ عَلَيْهِ.

٥٤ - عَنْ عُمَرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَ عَلَيْهِ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرُ» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُونَ» ثُمَّ جَاءَ آخَرُ،

(Peace and the Mercy of Allâh be upon you).” The Messenger of Allâh ﷺ responded to his greeting and the man sat down. The Messenger of Allâh ﷺ said, “Twenty.” A third one came and said: “*As-Salâmu ‘Alaikum wa Rahmatullâhi wa Barakâtuhu* (Peace and the Mercy of Allâh and His Blessings be upon you).” The Messenger of Allâh ﷺ responded to his greeting and the man sat down. The Messenger of Allâh ﷺ said, “Thirty.” [Abû Dâwûd and At-Tirmidhî. At-Tirmidhî said it is a good *Hadîth*.]

Commentary: This *Hadîth* shows that we can earn ten-fold good rewards by greeting a person in the Islâmic way. There will be a further ten-fold addition to it if we say, “*As-Salâmu ‘Alaikum wa Rahmatullâh*” (السلام عليكم ورحمة الله) (Peace and the Mercy of Allâh be upon you). And if we say, “*As-Salâmu ‘Alaikum wa Rahmatullâhi wa Barakâtuhu*” (السلام عليكم ورحمة الله وبركاته) (Peace and the Mercy of Allâh and His Blessings be upon you), thirty-fold good reward comes to us. But the *Ahâdîth* do not mention increasing more words to *Salâm*. So this much will suffice.

55. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “A rider should salute a pedestrian; a pedestrian should salute one who is sitting; and a small group should salute a large group (of people).” [Al-Bukhârî and Muslim]

A narration in Al-Bukhârî adds: The Messenger of Allâh ﷺ said, “The young should greet the elderly.”

Commentary: The greeting of *As-salamu ‘Alaikm* should be uttered according to the prescribed way. It is the situations that are given consideration here and not the rank and status of the people.

فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ» رَوَاهُ أَبُو دَاودُ وَالترْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ، وَالْمَاشِيُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ» متفقٌ عَلَيْهِ.

وَفِي رِوَايَةِ التَّخَارِيِّ: «وَالصَّغِيرُ عَلَى الْكَبِيرِ» .

٥٦ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنْيَءِ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ، فَسَلِّمْ، يَكُنْ بَرَكَةً عَلَيْكَ، وَعَلَى أَهْلِ بَيْتِكَ» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسْنٌ صَحِيحٌ.

56. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Dear son, when you enter your house, say *As-Salâmu 'Alaikum* to your family, for it will be a blessing both to you and to your family." [At-Tirmidhî who said it is good and authentic.]

Commentary: Many people on returning home, feel belittled in saying *As-Salâmu 'Alaikum* to their household. In fact, *As-Salâm* is a prayer for goodness, blessing and peace, and one should have no complex about it.

٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ؛ فَلَيَسْتَأْتِي الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ» رَوَاهُ أَبُو ذَاودُ، وَالتَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

57. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When one of you arrives in a gathering, he should offer *Salâm* to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [Abû Dâwûd and At-Tirmidhî who said it is good.]

Commentary: We should offer *As-Salâm* to those sitting in a gathering, on our arrival as well as our departure. Both the greetings are essential. "The first act of greeting is not more meritorious than the last" means that we should utter it on both occasions.

How to receive a Friend

٥٨ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَ يُلْقَى أَخَاهُ أَوْ صَدِيقَهُ، أَيْتَنَحْنِي لَهُ؟ قَالَ: «لَا» قَالَ: أَفَيَلْتَزِمُهُ وَيَقْبِلُهُ؟ قَالَ: «لَا» قَالَ: فَيَاخُذُ بِيَدِهِ

58. Anas رضي الله عنه reported: A man asked the Messenger of Allâh ﷺ: "When a man meets his brother or his friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allâh ﷺ replied, "No."

He asked whether he should hold his hand and shake it? The Messenger of Allâh ﷺ replied, “Yes.” [At-Tirmidhî who said it is good.]

وَيُصَافِحُهُ؟ قَالَ : «نَعَمْ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ : حَدِيثٌ حَسْنٌ.

Commentary: Here, we are clearly told that when two Muslims meet they are not allowed to bow. Some say the bowing must not come down to the position as assumed in *Rukû'*. But the *Hadîth* imposes a total ban on it. There is no question of more or less degree of bowing, not to mention touching the knees and feet of anybody. Here embracing has been prohibited too, but the prohibition is effective only if the kissing of hands is also involved. Otherwise, some *Ahâdîth* allow embracing, particularly on return from a journey or when two persons meet after a long time. Thirdly, the *Hadîth* is absolutely clear on handshaking. The question put to the Prophet ﷺ was about taking a single hand to which he had replied in the affirmative. There was no reference to taking or using both hands for handshake.

Hosting Guests

59. Abû Hurairah رضي الله عنه reported: A man came to the Prophet ﷺ and said: “I am hard-pressed by hunger.” He (ﷺ) sent a message to one of his wives who replied: “By Him Who has sent you with the Truth, I have nothing except water.” Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (ﷺ) said, “Who will entertain this (man) as guest tonight?” One of the *Ansâr* said: “O Messenger of Allâh! I will.” So he took him home and said to his wife: “Serve the guest of the Messenger of Allâh ﷺ.”

٥٩ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ : إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَيَّ بَعْضَ نِسَائِهِ، فَقَالَتْ : وَالَّذِي بَعْثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءُ، ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ مِثْلُ ذَلِكَ، حَتَّى قُلَّ كُلُّهُنَّ مِثْلُ ذَلِكَ : لَا وَالَّذِي بَعْثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءُ. فَقَالَ النَّبِيُّ ﷺ : «مَنْ يُضِيفُ هَذَا اللَّيْلَةَ؟» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ : أَنَا يَا رَسُولَ اللَّهِ، فَانطَّلَقَ إِلَيْهِ رَجُلٌ، فَقَالَ لِإِمْرَأِهِ : أَكْرِمِي ضَيْفَ رَسُولِ اللَّهِ ﷺ .

Another narration says: The *Ansâri* asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for my children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet ﷺ in the morning, the Messenger of Allâh said to him, "Allâh has admired what you did with your guest last night." [Al-Bukhârî and Muslim]

وَفِي رِوَايَةَ قَالَ لِإِمْرَأَيْهِ: هَلْ عِنْدَكُ شَيْءٌ؟ فَقَالَتْ: لَا إِلَّا قُوتُ صِبَانِي. قَالَ: عَلَيْهِمْ بِشَيْءٍ وَإِذَا أَرَادُوا الْعَشَاءَ، فَنَوْمِيهِمْ، وَإِذَا دَخَلَ ضَيْفُنَا، فَأَطْفَلَنِي السَّرَّاجَ، وَأَرِيهِ أَنَا نَائِلُكُلٍ؛ فَقَعَدُوا وَأَكَلُوا الضَّيْفَ وَبَابًا طَاوِيْنِ، فَلَمَّا أَضَبَحَ، غَدَّا عَلَى النَّبِيِّ ﷺ فَقَالَ: «لَقَدْ عَجِبَ اللَّهُ مِنْ صَنْعِكُمَا بِصَنْعِكُمَا الْلَّيْلَةَ» مُتَقْرَبٌ عَلَيْهِ

Commentary: This *Hadîth* describes a unique example of hospitality and kindness liked by Allâh. It imparts to man the sense of self-sacrifice and a feeling of fellowship.

The Importance of depending on Allâh

60. Ibn ‘Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my *Ummah*, but I was told: 'This is Mûsa (Moses) and his people, but look towards the horizon.' I looked and beheld a great assemblage. Then I was told: 'Look towards the other

60 - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الْأَمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهْيِطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُونَ، وَالرَّجُلَانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ فَنَظَرْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنِ انْظُرْ إِلَى الْأُفْقِ، فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأُفْقِ الْآخِرِ، فَإِذَا سَوَادٌ

horizon.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter *Jannah* without being taken to account or receiving torment.' " Then the Prophet ﷺ stood up and went into his home, and the Companions began to guess who may be those people who would enter *Jannah* without any accounting or torment. Some said: "Probably, they are the ones who kept company with the Messenger of Allâh ﷺ." Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allâh in worship." They also mentioned some other things. Then the Messenger of Allâh ﷺ came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make *Ruqyah* (blowing over oneself after reciting the Qur'ân or some prayers and supplications that the Prophet ﷺ used to say) nor seek it, nor perceive omens (i.e., they are not superstitious) but trust in their Lord (Allâh)." On this 'Ukâshah bin Mihsan stood up and asked: "Pray to Allâh to make me one of them." The Prophet ﷺ said, "You are one of them." Then another man stood up and asked the same thing. The Prophet ﷺ answered, "Ukâshah has beaten you to it."

[*Al-Bukhârî* and *Muslim*]

عَظِيمٌ، فَقِيلَ لِي: هُذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعْلَهُمُ الَّذِينَ صَحَّبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعْلَهُمُ الَّذِينَ وُلِّدُوا فِي الإِسْلَامِ، فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا - وَذَكَرُوا أَشْياءً - فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخْوِضُونَ فِيهِ؟» فَأَخْبَرُوهُ فَقَالَ: «هُمُ الَّذِينَ لَا يَرْتَفَعُونَ، وَلَا يَسْتَرْفُونَ وَلَا يَتَطَهَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَاشَةُ بْنُ مَحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ: «سَبَقَكَ بِهَا عُكَاشَةُ» مُتَفَقٌ عَلَيْهِ .

Commentary:

1. This *Hadîth* mentions the importance of faith in Allâh, inducement for having trust in Him and the distinction of people who have these qualities.
2. Although the practice of blowing over someone after reciting the Qur'ân or supplications of the Prophet ﷺ and medical treatment are permissible but they who avoid them because of their extreme trust in Allâh and save themselves from bad omen, enjoy a distinguished position.
3. These conditions of various communities were shown to the Prophet ﷺ in dreams for the dreams of the Prophets reflect the truth, or by means of Revelation, or he had witnessed them in the event of his *Isrâ* (the Night Journey) and his *Mi'raj* (ascension to the heavens).
4. The followers of the Prophet ﷺ exceed the followers of other Prophets in number.

61. 'Umar bin Al-Khattâb رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "If you all depend on Allâh with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full bellies at dusk." [At-Tirmidhî who said it is good]

Commentary: Trust in Allâh does not mean that one should not use material resources. What it really means is that along with their due importance, one should have full trust in Allâh. Without His Will, material resources are of no avail. But nevertheless it is necessary to have material resources because their procurement is also ordained by Him. Birds do not keep sitting in their nests waiting for food but fly out in search of it.

The Value of Courtesy

62. Abû-Dardâ' رضي الله عنه reported: The Prophet ﷺ said, "Nothing will be heavier on the Day of Resurrection in the scale of the believer than good manners. Allâh hates one who utters foul or coarse language." [At-Tirmidhî who said that

٦١ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَوْ أَنْكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقًّا تَوَكِّلُهُ لَرَزْقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُو خِمَاصًا وَتَرْوُحُ بِطَانًا» رواه الترمذى، وقال:

حَدِيثُ حَسْنٍ.

٦٢ - وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُبَغْضُ الْفَاحِشَ الْبَدِيِّ» رواه الترمذى

is is good and authentic.]

وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيفٌ.

Commentary: The most beneficial thing on the Day of Resurrection will be a courteous behaviour which will outweigh all good actions. But that will be concerning the case of a believer as there is no question of weighing a non-believer's good actions. Allâh Himself says in the Qur'ân: "So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them." So a morally depraved and nonsensical man will stand unfavored with Allâh, and this will be a sign of his frustration and disillusionment in the Hereafter.

63. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked about the deed which will be foremost in causing a man to enter the *Jannah*. He replied, "Fear of Allâh and the good conduct." Then he was asked about that thing which will admit a man to Hell (Fire) the most and he answered, "The tongue and the private part (i.e., sexual organ)." [At-Tirmidhî who said it is good and authentic.]

٦٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ عَنِ الْأَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ قَالَ: «تَهْوَى اللَّهُ وَحْسُنُ الْخُلُقِ» وَسُئِلَ عَنِ الْأَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: «الْفُمُّ وَالْفَرْجُ» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيفٌ.

Commentary: This is also a very comprehensive *Hadîth*. Fear of Allâh really connects a man to Him, and moral refinement prevents him from falling short of his duties to people. To be sure, adherence to this two-fold practice will cause the entry of a lot of people to *Jannah*. Many people, on the other hand, have a long, sharp and dangerous tongue and this causes them to pour out heretic utterances and indulge in backbiting, slandering and abusive and nonsensical talk. All this activity leads to Hell. As for the private parts, a loose and unrestrained attitude incites one to indulge in immoral pursuits. In both these cases countless people will be led into Hell. For this reason it is imperative for everybody to develop *Taqwâ* (consciousness of Allâh / fear of Allâh) and refined behaviour, and shun the wickedness of the tongue and sexual organs so that his life in the Hereafter may not be ruined.

Hand-Shaking effaces Sins

64. Al-Barâ' رضي الله عنه reported: The

٦٤ - وَعَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

Messenger of Allâh ﷺ said, “No two Muslims meet and shake hands except that their sins are forgiven (by Allâh) before they depart.” [Abû Dâwûd, and graded *Sahîh* (authentic) by Shaikh Al-Albâni.]

قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْ مُسْلِمٍ يَلْتَقِيَانِ فِي تَصَافَّهَيْنِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَقْتَرِفَا» رَوَاهُ أَبُو دَاودُ.

Commentary: Herein, we are told that Allâh forgives the minor sins of the two believers who shake hands. However, major sins cannot be forgiven without heartfelt repentance with its conditions. As for our duty towards our fellow-humans, it is inescapable and a failure in this regard is not forgiven. To sum up, when two Muslims meet and shake hands, two benefits accrue to them. Firstly, their mutual love increases, and secondly, their minor sins are pardoned by Allâh.

The Consequences of Truthfulness and Lying

65. ‘Abdullâh bin Mas’ûd رضي الله عنه reported: The Prophet ﷺ said, “Truth leads to piety and piety leads to *Jannah*. A man persists in speaking the truth till he is written with Allâh as truthful. Falsehood leads to wickedness and wickedness leads to the Fire (Hell), and a person persists in telling lies until he is written with Allâh as a liar.”

[*Al-Bukhâri* and *Muslim*]

٦٥ - عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لِيَصُدُّ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لِيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا» متفقٌ عليه.

Commentary: *Siddiq* (truthful) and *Kadhdhâb* (liar) both are adjectives of intensive degree. That is to say, the words stand respectively for someone whose truth has become his second nature; and in the opposite case, one is a liar who is in the habit of telling lies. As one acquires a reputation in this world for his good or bad deeds similar is his position before Allâh. One who is ranked among the truthful with Him is entitled to reward, and if one is a liar, he has to suffer retribution for it. This *Hadîth* provides incentive for truthfulness because it is a source of every good deed and contains a warning against lying as it gives rise to all kinds of mischief.

Good Friends and Neighbours

66. ‘Abdullâh bin ‘Umar رضي الله عنهم reported: The Messenger of Allâh ﷺ said, “The best of companions with Allâh is the one who is best to his companions, and the best of neighbours to Allâh is the one who is the best of them to his neighbour.” [At-Tirmidhi who said it is good.]

٦٦ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِجَارِهِ» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: Companion is a common word which includes companions on a journey and in one's locality. Muslims are ordained to treat all of them nicely. But one's neighbour has precedence over others. Nice treatment to him is the best means to attain a distinctive place with Allâh.

Good Words protect from Fire

67. ‘Adi bin Hâtim رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot find even that, then with a good word.” [Al-Bukhârî and Muslim]

٦٧ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَنْتُقُوا النَّارَ وَلَوْ بِشَيْءٍ تَمْرَةً فَمَنْ لَمْ يَجِدْ فِي كَلِمَةٍ طَيِّبَةً مُنْفِعًا عَلَيْهِ».

Commentary: This *Hadîth* highlights the point that *Sadaqah* has great benefits and even in its minimum scope and quantity it can ensure our safety against Hell-Fire. We are told that if we do not have even a single date or half of it to give to a needy person, we can manage to have the same benefit by talking to him in a compassionate tone, provided we have Faith in our heart.

The Good Company

68. Abû Mûsa Al-Ash’arî رضي الله عنه أبى موسى الأشعري رضي الله عنه

reported: I heard the Prophet ﷺ saying, “The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell from him.” [Al-Bukhârî and Muslim]

الله عنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ الْمِسْنَكِ، وَنَافِخِ الْكِبِيرِ، فَحَامِلِ الْمِسْنَكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخَ الْكِبِيرَ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُّتُنَّةً» متفقٌ عَلَيْهِ.

Commentary: This *Hadîth* enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

Good Manners

69. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, “He who believes in Allâh and the Last Day let him show hospitality to his guest, and he who believes in Allâh and the Last Day let him maintain good relations with his kin, and he who believes in Allâh and the Last Day let him speak good or remain silent.” [Al-Bukhârî and Muslim]

٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحْمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمُنْ» متفقٌ عَلَيْهِ .

Commentary: To honor a guest means to welcome him cheerfully, entertain him happily according to one’s capacity, and have full regard of his comfort and rest. As for our relatives, we are supposed to treat them nicely and to do our duty towards them. Reserve in speech implies that we should avoid senseless and irrelevant talk. We are

apt to pass most of our time in the remembrance of Allâh, seeking His forgiveness and saying what is good to everybody. Or we had better keep silent. These three qualities are possessed by those people who believe in Allâh and the Day of Reckoning. In other words, those who lack these qualities only expose their weak and imperfect Faith.

Lying down on the Belly

70. Ya'ish bin Tikhfah Al-Ghfârî رضي الله عنه reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is hated by Allâh." I looked up and saw that it was the Messenger of Allâh ﷺ. [Abû Dâwûd, however it was graded weak by Al-Albânî in Sahîh Abi Dawud and Muqbil Al-Wâdi'i also declared it weak.]

Commentary: To sleep in a prone position is extremely repugnant and the Messenger of Allâh ﷺ has forbidden it.

Avoid this Position

71. Ash-Sharîd bin Suwaid رضي الله عنه reported: The Messenger of Allâh ﷺ passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allâh has descended?" [Abû Dâwûd with an authentic chain of narration]

٧٠ - وَعَنْ يَعْيِشِ بْنِ طِحْفَةِ الْغَفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبِيهِ: بَيْنَمَا أَنَا مُضطَجِعٌ فِي الْمَسْجِدِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ فَقَالَ: «إِنَّ هَذِهِ ضِجْعَةً يُبَغْضُهَا اللَّهُ» قَالَ: فَنَظَرْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ .

٧١ - وَعَنِ الشَّرِيدِ بْنِ سُوِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ بِهِ رَسُولُ اللَّهِ ﷺ وَأَنَا جَالِسٌ هَكَذَا، وَقَدْ وَضَعْتُ يَدِي الْيُسْرَى خَلْفَ ظَهْرِيِّ، وَاتَّكَثَ عَلَى أَلْيَةٍ يَدِي فَقَالَ: «أَنْتَ مُعْذُّ قِعْدَةَ الْمَعْصُوبِ عَلَيْهِمْ؟!» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ .

Commentary: The Jews and Christians are the people upon whom came the Wrath of Allâh. Muslims have been prohibited from copying their example. But unfortunately they now take pride in imitating them in every matter and think it necessary for worldly progress.

Fair dealing and loans

72. Jâbir reported: The Messenger of Allâh ﷺ said, “May Allâh show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.”
[Al-Bukhârî]

٧٢ - وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «رَحِمَ اللَّهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا افْتَضَى» رَوَاهُ الْبُخَارِيُّ.

Commentary: “Adopts a kind attitude when he sells, buys, and demands for the repayment of loans” means that the buyer purchases in such a manner that the seller does not suffer any loss, and the seller sells his goods in such a way that the buyer does not feel any irritation. This also means that he feels so liberal that if the buyer wants to return what he has purchased he should accept it. Another meaning of this is that while making a purchase the customer pays more than the due price and the seller gives more goods than are due against the price that he receives. Moreover, if one has to get his claim from someone, he should do it in a polite manner. In no case should one cross the limits of civility. If the debtor is poor, he should be given more time for the repayment of his debt, or the loan should be remitted, as it will be in accordance with the Qur’ânic instruction that “If you remit by way of charity, that is better for you.” (2:280)

73. Abû Qatâdah reported: The Messenger of Allâh ﷺ said, “He who likes Allâh to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor in straitened circumstances or grant him remission (of loans).” [Muslim]

٧٣ - وَعَنْ أَبِي قَاتَدَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: مَنْ سَرَّهُ أَنْ يَنْجِيَهُ اللَّهُ مِنْ كُرْبَبَيْوْمِ الْقِيَامَةِ، فَلْيَنْتَسِنْ عَنْ مُعْسِرٍ أَوْ يَضْعِعْ عَنْهُ» رَوَاهُ مُسْلِمٌ.

Commentary: One meaning of the word “Falyunaffis” (فلينفس) is to defer demanding payment of the amount from the one who may be in straitened circumstances, until

such a time when he has sufficient means to pay his debts. Another meaning is to relieve the debtor of the trouble he is in by giving him some money so that he can settle his debt with it. Such sympathetic attitude will save that person from the tensions of the Day of Judgement when everyone will be tense with worries and anxieties.

Seeking Permission

74. Abû Mûsa Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Permission is to be sought thrice. If it is granted, you may enter; otherwise, go back." [Al-Bukhârî and Muslim]

٧٤ - وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الاِسْتِئْدَانُ ثَلَاثَةُ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ) متفقٌ عَلَيْهِ.

75. Kildah bin Al-Hanbal رضي الله عنه reported: I visited the Prophet ﷺ and I entered his house without giving the greetings of peace. So he said, "Go back and say: 'As-Salâmu 'Alaikum (may peace be upon you). May I come in?'" [Abû Dâwûd and At-Tirmidhî. At-Tirmidhî said it is good.]

٧٥ - عَنْ كِلْدَةَ بْنِ الْحَنْبَلِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسْلِمْ، فَقَالَ النَّبِيُّ ﷺ: (اْرْجِعْ فَقْلَ السَّلَامُ عَلَيْكُمْ أَذْخُلْ؟) رَوَاهُ أَبُو ذَاوِدُ، وَالترْمِذِيُّ وَقَالَ: حَدِيثٌ حَسْنٌ.

76. Jâbir رضي الله عنه reported: I went to the Prophet ﷺ and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, "I, I?!" as if he disliked it. [Al-Bukhârî and Muslim]

٧٦ - وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَدَفَقْتُ الْبَابَ، فَقَالَ: (مَنْ ذَا؟) فَقُلْتُ: أَنَا، فَقَالَ: (أَنَا أَنَا؟!) كَأَنَّهُ كَرِهَهَا. متفقٌ عَلَيْهِ.

Commentary: At the doorstep, the visitor should disclose his identity to the host. Secondly, to knock at the door or to ring the door-bell is tantamount to seeking permission to enter the house. When the host comes out, the visitor should first offer him *As-Salâm*.

Sitting in the Assembly

77. Hudhaifah bin Al-Yamâن رضي الله عنه reported: The Messenger of Allâh ﷺ cursed the one who sits in the middle of people's circle. [Abû Dâwûd with a good chain of narration.]

٧٧ - وَعَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعِنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ. رَوَاهُ أَبُو دَاوُدَ يَإِشْتَادُ حَسْنٌ.

Commentary: Herein, we are told that a man must not push himself into the circles of some sitting people as this shows no consideration for their feelings. A Muslim should not intrude on other people's personal affairs.

78. Jâbir bin Samurah رضي الله عنهما reported: Whenever we came to the gathering of the Prophet ﷺ, we would take the first available seat. [Abû Dâwûd and At-Tirmidhî. At-Tirmidhî said it is good.]

٧٨ - وَعَنْ جَابِرِ بْنِ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ، جَلَسَ أَحَدُنَا حَيْثُ يَتَّهِي . رَوَاهُ أَبُو دَاوُدَ، وَالْتَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* throws light on social etiquette. If somebody comes to participate in a meeting, he should not behave in a rustic manner by crossing over the heads of the sitting people. Nor should he attempt to forcibly put himself in the place of another person.

Etiquette of Eating

79. ‘Umar bin Abû Salâmah رضي الله عنه reported: I was a boy under the care of the Messenger of Allâh ﷺ, and my hand would wander about in the dish. So the Messenger of Allâh ﷺ said to me "Oh boy! Mention Allâh's Name (i.e., say *Bismillâh* before you start

٧٩ - وَعَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبْدَ اللَّهِ بْنِ عَبْدِ الْأَسْدِ رَبِيبِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ

eating), eat with your right hand and eat from what is near to you.” I always followed this way of eating after this incident.

[*Al-Bukhârî* and *Muslim*]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: «يَا عَلَامُ سَمْ أَنْتَ اللَّهُ تَعَالَى، وَكُلْ بِيمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. مُتَفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* brings the following points into focus:

1. Teaching good manners and morals to the children.
2. One must start his meals with *Bismillâh* (begin with the Name of Allâh) and take his share of food from the side of vessel in front of him, if all are eating from one vessel. If there are many varieties of fruit on the table then one can choose freely.
3. If a child makes any mistake, he should be corrected right away because that proves more effective and is engraved in his mind and heart.

80. Abû Umâmah رضي الله عنه reported: Whenever the Prophet ﷺ finished his meal, he would say: “*Al-hamdu lillâhi kathiran tayyiban mubârakan fihi, ghaira makfiyyin wa la mu-waddâ'in, wa lâ mustaghñan 'anhu, Rabbunâ*. [All praise is due to Allâh, praise which is abundant, good, and full of blessings, which is indispensable, not left off and to which one cannot be indifferent. (He is) our Lord.]” [*Al-Bukhârî*]

٨٠ - وَعَنْ أَبِي أُمَّةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَايَدَنَهُ قَالَ: «الْحَمْدُ لِلَّهِ كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفُৰٍ وَلَا مُوَدَّعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا» رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* mentions a supplication which the Messenger of Allâh ﷺ used to recite after taking his meal. The economy of words was the essence of the Prophet's eloquence as displayed here. To supplicate this Prophetic prayer after taking a meal is recommendable.

81. Salamah bin Al-Akwa' رضي الله عنه reported on the authority of his father: A man ate with his left hand in the presence of the Messenger of Allâh ﷺ, whereupon he said, “Eat with your

٨١ - وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشَمَائِلِهِ، فَقَالَ: «كُلْ بِيمِينِكَ» قَالَ: لَا أَسْتَطِي فَقَالَ: «لَا

right hand.” The man said: “I cannot do that.” Thereupon he (the Prophet ﷺ) said, “May you not be able to do that.” It was arrogance that prevented him from doing it and thus he could not raise it (the right hand) up to his mouth afterwards. [Muslim]

اسْتَطَعْتَ» مَا مَنَعَهُ إِلَّا الْكِبْرُ! فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مُسْلِمٌ.

Commentary: In light of this *Hadîth*, we are supposed to keep table manners in our focus and also urge others to observe them. Furthermore, it is extremely undesirable to deny a reality out of sheer arrogance as it incurs the displeasure of Allâh. We are also informed of a miracle of Messenger of Allâh ﷺ whose supplications were instantly answered.

82. Wahshî bin Harb رضي الله عنه reported: Some of the Companions of the Messenger of Allâh ﷺ said: “We eat but are not satisfied.” He ﷺ said, “Perhaps you eat separately.” The Companions replied in the affirmative. He then said: “Eat together and mention the Name of Allâh over your food. It will be blessed for you.” [Abû Dâwûd]

٨٢ - عَنْ وَحْشَيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبُعُ قَالٌ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ» قَالُوا: نَعَمْ. قَالٌ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكُ لَكُمْ فِيهِ» رَوَاهُ أَبُو دَاودَ.

83. Ibn ‘Abbâs رضي الله عنهمما reported: The Messenger of Allâh ﷺ said, “Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle.” [At-Tirmidhî and Abû Dâwûd. At-Tirmidhî said it is good and authentic.]

٨٣ - وَعَنْ أَبْنَى عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالٌ: «الْبَرَكَةُ تَنْزَلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَّتِهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ» رَوَاهُ أَبُو دَاودَ، وَالرّمْذَنِيُّ، وَقَالٌ: حَدِيثٌ حَسْنٌ صَحِيحٌ.

Commentary: This *Hadîth* tells us that if a few people or members of the same family recite the Name of Allâh and take a meal at the same table, they will get a double benefit. Their hunger will be satisfied and their subsistence will be given the Divine blessing. And if they do otherwise, the result will be the opposite.

٨٤ - عَنْ أَبِي جُحَيْفَةَ وَهِبْ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا أَكُلُّ مُتَكَبِّلًا» رَوَاهُ الْبُخَارِيُّ .

84. Abû Juhaifah Wahb bin 'Abdullâh reported: The Messenger of Allâh ﷺ said, "I do not eat reclining (against a pillow)."

[*Al-Bukhâri*]

Commentary: What is meant by reclining? There is a difference of opinion on it. Some say that it means leaning on one side, whether right or left, or against the wall. Imâm Al-Khattâbî takes it in this sense that somebody should lay out a mattress and sit on it comfortably as one sits cross-legged. The Messenger of Allâh ﷺ used to take hardly an adequate meal. Ibn Hajar says that one should sit with the right knee drawn up and the left one bent down.

٨٥ - وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَذَرُونَ فِي أَيِّ طَعَامٍ كُمْ الْبَرَكَةُ» رَوَاهُ مُسْلِمٌ .

85. Jâbir reported: The Messenger of Allâh ﷺ commanded the licking of fingers and the dish, saying, "You do not know in which portion of your food the blessing lies."

[*Muslim*]

Commentary: This *Hadîth* underlines the wisdom behind licking the fingers and the vessel. The eater never knows whether a blessing is present in what has been eaten by him, or whether the particles sticking to his fingers and the vessels contain it. Those particles, therefore, should not be wasted; they should be made part of the food by being licked. They may contain a blessing and prove more useful for the eater's health and strength. Moreover, by this way he escapes disregarding the Bounty of Allâh.

٨٦ - وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ، فَلْيَأْخُذْهَا فَلْيُمْطِ مَا كَانَ بِهَا مِنْ أَذَى وَلْيُنْكِلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسِحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَذْرِي فِي أَيِّ طَعَامٍ الْبَرَكَةُ» رَوَاهُ مُسْلِمٌ .

86. Jâbir reported: The Messenger of Allâh ﷺ said, "When a morsel of any of you falls, he should pick it up and remove whatever may be harmful on it and then eat it. He should not leave it for Satan nor should wipe his hand with a napkin until he has licked his fingers, for he does not know in what portion of the food the blessing lies."

[*Muslim*]

Commentary: This *Hadîth* tells us to pick up a fallen morsel and eat it after cleaning the dirt that may have stuck on it. This marks the expression of humility overcoming Satan as well as getting the blessing. Present-day Muslims hardly care for this directive of the Messenger of Allâh ﷺ because they think that this act will bring disgrace and dishonor upon them. To make matters worse, they throw away a large quantity of unconsumed food in street dumps and dunghills and drains. They even deem it necessary to leave over some food in plates and dishes, rather than licking them. What a pity. The Muslim community has gone far away from the teachings and excellent example of their Prophet ﷺ!

87. Ibn ‘Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, “Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allâh (i.e., say *Bismillâh*) when you start drinking and praise Him (i.e., say *Al-hamdu lillâh*) after you have finished (drinking).”

[*At-Tirmidhî* who said it is good.]

٨٧ - وَعَنْ أَبْنَى عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشْرُبِ الْبَعِيرِ، وَلِكِنْ اشْرَبُوا مَشْنِي وَثَلَاثَةَ، وَسَمُّوَا إِذَا أَنْتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ» رَوَاهُ التَّرمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* prohibits us from drinking water in a single breath. It is preferable to say *Bismillâh* every time we drink, and *Al-hamdu lillâh* every time we finish drinking.

88. ‘Aishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, “When any of you wants to eat, he should mention the Name of Allâh (in the beginning), (i.e., say *Bismillâh*). If he forgets to mention Allâh’s name in the beginning, he should say *Bismillâh awwalahu wa âkhirahu* (I begin with the Name of Allâh at the beginning and at the end).” [At-Tirmidhî and Abû Dâwûd. At-Tirmidhî said it is good and authentic.]

٨٨ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ» رَوَاهُ أَبُو دَاودَ وَالْتَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيفٌ.

Commentary: This *Hadîth* provides us a concession. If we have forgotten to pronounce the Name of Allâh before beginning to eat, we can do it during eating or in the end.

The Barakah of sharing Food

89. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “The food for two suffices for three; and the food for three suffices for four persons.” [Al-Bukhârî and Muslim]

In Muslim, Jâbir رضي الله عنه narrated: The Prophet ﷺ said, “The food for one person suffices for two, the food for two suffices for four, and the food for four suffices for eight persons.”

- ٨٩ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْإِثْنَيْنِ كَافِي الْثَلَاثَةِ، وَطَعَامُ الْثَلَاثَةِ كَافِي الْأَرْبَعَةِ» متفقٌ عَلَيْهِ.

وَفِي رِوَايَةِ مُسْلِمٍ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الْوَاحِدِ يَكُفِي الْإِثْنَيْنِ، وَطَعَامُ الْإِثْنَيْنِ يَكُفِي الْأَرْبَعَةِ، وَطَعَامُ الْأَرْبَعَةِ يَكُفِي الشَّمَائِيَّةَ».

Commentary: We are told that if on some occasion a host feels that the prepared food is too little to feed his guests, all of them should willingly share it with each other. This will be both blessing and rewarding from Allâh.

The Excellence of Predawn Supplications

90. Narrated Abû Hurairah رضي الله عنه: Allâh’s Messenger ﷺ said, “Every night when it is the last third of the night, our Lord, the Exalted, the Blessed, descends to the nearest heaven and says: ‘Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?’ ” [Al-Bukhârî]

- ٩٠ - عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَنَزَّلُ رَبُّنَا بَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَقْنَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيهِ؟ مَنْ يَسْأَغْفِرُنِي فَأَغْفِرَ لَهُ؟» .

Supplication upon leaving Home

91. Umm Salamah رضي الله عنها reported: Whenever the Prophet ﷺ stepped out of his house, he would say, “*Bismillâh, tawakkaltu ‘alallâh. Allâhumma innî a‘ûdhu bika an adhilla aw udhalla, aw azilla aw uzalla, aw adhlima aw udhlama, aw ajhala aw yujhalu ‘alayya.* (I begin with the Name of Allâh, I trust in Allâh; Oh Allâh! I seek refuge in You from going astray or being led astray; or slipping or being caused to slip; or doing injustice or being done injustice; or being ignorant or having ignorance done to me).”

[*Abû Dâwûd* and *At-Tirmidhî* reported it. According to *At-Tirmidhî*, this *Hadîth* is good and authentic. Its wording is from *Abû Dâwûd*.]

٩١ - عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ، وَاسْمُهَا هَنْدُ بْنُتُ أَبِي أُمِّيَّةَ حُذَيْفَةَ الْمَخْزُومِيَّةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ الْبَيِّنَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أَرِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلُ عَلَيَّ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاودُ، وَالشَّرْمَدِيُّ وَغَيْرُهُمَا بِأَسَانِيدٍ صَحِيقَةٍ. قَالَ التَّرمِذِيُّ: حَدِيثٌ حَسْنٌ صَحِيقٌ، وَهَذَا لِفَظُ أَبِي دَاؤِدَ.

Supplication for ending a Meeting

92. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Whoever sits in a gathering, indulges in useless talk and before getting up supplicates: ‘*Subhânaka Allâhumma wa bihamdika, ash-hadu an lâ ilâha illâ Anta, astaghfiruka wâ atâbu ilaika* (Oh Allâh You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your forgiveness and

٩٢ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثُرَ لَفْطَةُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، إِلَّا غُفرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ» رَوَاهُ التَّرمِذِيُّ وَقَالَ:

حَدِيثُ حَسَنٌ صَحِيفٌ.

turn to You in repentance),’ he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.” [At-Tirmidhî who said it is good and authentic.]

Commentary: A senseless, boisterous talk, not related to the life to come is unprofitable and blameworthy. But since it is a small sin, it may be pardoned if one sincerely repents of it. Yet, it cannot be classified under the head of major sins and human-rights violations which are unpardonable. Scholars unanimously agree that those sins which can be forgiven upon sincerely reciting the above-mentioned supplication are minor sins which relate to the violation of Allâh’s rights, as evidenced by other *Ahâdîth*.

93. Ibn ‘Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, “Do not ask someone to give up his seat in order to take it, but make accommodation wide and make room.” It was Ibn ‘Umar’s habit that if a person left his seat for him, he would not take it. [Al-Bukhârî and Muslim]

٩٣ - عَنْ أَبْنَىْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُقِيمَنَ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ أَبْنَىْ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَاجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. متفقٌ عَلَيْهِ.

Commentary: Herein we are told that the space of meeting should be wide enough to accommodate every participant. None should feel the space problem. Good manners disallow a newcomer to get a seat vacated for himself by force, no matter if the occupant is someone inferior. Yet, there is nothing undesirable if the latter willingly vacates the seat for a superior. Ibn ‘Umar رضي الله عنهما would never agree to availing even a willing offer in this respect. Obviously extreme *Taqwâ* (fear of Allâh) and moral scruples lay behind his reluctance to take the place of somebody else. Yet, there are a few exceptions in this regard. For example, if somebody sits in the chair of his teacher, he may be asked to leave it. Also if a man has fixed a place in the market to sell his goods, another person will not be justified in occupying it forcibly.

94. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “If someone leaves his seat (for one reason or another) and returns to

٩٤ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنْ مَاجْلِسِهِ، ثُمَّ رَجَعَ إِلَيْهِ،

it, he is more entitled to it.” [Muslim]

فَهُوَ أَحَقُّ بِهِ» رَوَاهُ مُسْلِمٌ .

Supplication on Sneezing

95. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, “When one of you sneezes he should say: ‘Al-hamdu lillâh (praise be to Allâh),’ and his brother or his companion should say to him: ‘Yarhamuk Allâh (may Allâh have mercy on you).’ When he says this to him he (the one who sneezed) should reply: ‘Yahdikum-ullâh wa yuslihu bâlakum (may Allâh guide you and rectify your state of affairs).”

[Al-Bukhârî]

Commentary: This *Hadîth* teaches Muslims to have good wishes for one another and to return good for good. This reciprocity increases mutual love and results in the unity, peace and dynamism of the Muslim society. May we act upon the golden principles of our religion!

Visiting the Sick

96. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, “Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allâh, an announcer (angel) calls out to him: ‘May you be happy, may your walking be blessed, and may you be awarded a dignified position in *Jannah*.’” [At-Tirmidhî who said it is good, and in some copies of his collection he said it is irregular.]

٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا عَطَسْتَ أَحَدُكُمْ فَلَيَقُولْ: الْحَمْدُ لِلَّهِ؛ وَلَيَقُولْ لَهُ أَخْرُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلَيَقُولْ: يَهْدِيْكُمُ اللَّهُ وَيُصْلِحُ بَالْكُمْ». رَوَاهُ الْبُخَارِيُّ .

٩٦ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخَا لَهُ فِي اللَّهِ، نَادَاهُ مُنَادٍ: يَا نَبِيًّا طِبْتَ، وَطَابَ مَمْشَاكَ، وَبَيْوَأَتَ مِنَ الْجَنَّةَ مَنْزِلًا» رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثُ حَسْنٌ، وَنَفَيَ بَعْضُ السُّنْنَ غَرِيبٌ .

Commentary: This *Hadîth* highlights the merit of visiting the sick persons and Muslims to gain the Pleasure of Allâh.

97. Al-Barâ' bin ‘Âzib رضي الله عنهم reported: The Messenger of Allâh ﷺ has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: *Yarhamuk-Allâh* after he says: *Al-hamdu lillâh*), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to spread greetings (i.e., saying *As-Salâmu ‘Alaikum*).

[*Al-Bukhârî* and *Muslim*]

٩٧ - عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيمِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِيِّ، وَإِفْشَاءِ السَّلَامِ. مُتَقْرَرٌ عَلَيْهِ.

98. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, “Every Muslim has five rights over another Muslim (i.e., he has to perform five duties regarding another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, and to respond to the sneezer [i.e., to say: ‘*Yarhamuk-Allâh* (may Allâh bestow His Mercy on you)’ when the sneezer praises Allâh].” [*Al-Bukhârî* and *Muslim*]

٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ»: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيمُ الْعَاطِسِ مُتَقْرَرٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned. See the commentary on *Hadîth* No. 3.

Supplication for removing Pain

99. Abû ‘Abdullâh bin Abul-‘Âs رضي الله عنه عَنْ أَبِي عَبْدِ اللَّهِ عَثْمَانَ بْنِ أَبِي

الْعَاصِ، رَضِيَ اللَّهُ عَنْهُ، reported: I complained to the Messenger of Allâh ﷺ about a pain I had in my body. The Messenger of Allâh ﷺ said, “Place your hand where you feel pain and say: ‘Bismillâh (With the Name of Allâh)’ three times; and then repeat seven times: ‘A‘ûdhu bi‘izzatillâhi wa qudratihî min sharri mâ ajidu wa ‘uhâdhîru (I seek refuge with Allâh and with His Power from the evil that afflicts me and that which I apprehend).’” [Muslim]

الْعَاصِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ، ﷺ، وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ، ﷺ: «صَعْ يَدْكَ عَلَى الَّذِي تَأْلَمُ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ اللَّهِ - ثَلَاثَةِ وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَفُدُرِتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَادِرُ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* tells us it is not necessary that a patient should exclusively get *Ruqyah* from others; rather he can also do *Ruqyâh* for himself by reciting the Prophet's supplications.

Bed Supplication

100. Narrated Abû Dharr رَضِيَ اللَّهُ عَنْهُ : When the Prophet ﷺ went to bed at night, he used to say: “*Bismika namâtu wa nahiya* (In Your Name we die and we live).” And when he got up, he used to say, “*Alhamdu lillâhil-ladhî ahyâna ba‘damâ amâtana, wa ilaihin-nushûr* (Praise be to Allâh who gave us life after causing us to die, and to Him is the return).” [Al-Bukhâri]

١٠٠ - عَنْ أَبِي ذَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيلِ قَالَ: «بِإِسْمِكَ نَمُوتُ وَنَحْيَا»، فَإِذَا اسْتَيقَطَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَخْيَانَا بَعْدَ مَا أَمَّاَنَا، وَإِلَيْهِ الشُّورُ».